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Homely thoughts on
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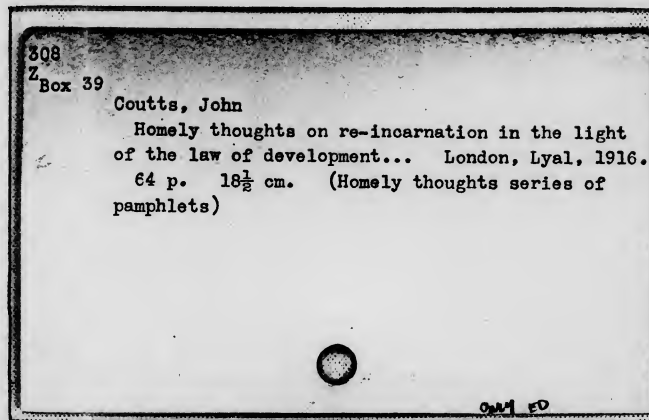
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HOMELY THOUGHTS ON
RE - INCARNATION

IN THE LIGHT OF

The Law of Development.

By John Coutts,

Author of "The Tree of Life," "Christ's Kingdom and Criticism," "The Divine Travail," "The Divine Wisdom," "Forms of Religion," "Faith, Science and Religion," "Old Lamps and the New Light of Science," "The Great War," "The Way to Peace," &c. &c.

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G. LAL, 36, Hardy Terrace, High Road, Wood Green, N.

MELBOURNE, AUSTRALIA :

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1916.

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OLD LAMPS AND THE NEW LIGHT OF SCIENCE.

The Pleasant and Harmonious Fellowship of
Empiricism, Philosophy and Religion
on the Question of Development.

- CHAPTER I. FORCE, ENERGY, MATTER AND PHYSICS.
Lamp: The Sphinx and the Riddle.
- CHAPTER II. THE REALM OF PHYSICAL LIFE.
Lamp: The Maze and the Minotaur.
- CHAPTER III. THE REALM OF THE SPIRIT.
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HOMELY THOUGHTS ON RE - INCARNATION IN THE LIGHT OF The Law of Development.

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PREFACE

The subject of Re-incarnation is one that is receiving attention at the present time; the East has come into contact with the West once more; and, apparently the eastern line of thought is, that, apart from the doctrine of Re-incarnation, God appears to be unlovable and injustice seems to reign upon the earth.

As this doctrine of Re-incarnation has not been solved in the past by experience, history, opinions, theories, philosophies, or religions, it is time to conclude that no solution is likely to come from these varied sources of knowledge. Even the theory of Evolution, as materialistic, is not expected to throw any new light upon such a subject.

The way is open to try the way of inductive science, and of Development, in the light of the eight principles of Being; by repeated analyses and syntheses in each realm of thought, as physical, psychical, moral and spiritual; but it is not easy to see in what way such studies will throw light upon Re-incarnation. Knowledge is gained by Science, being that of definite order, in the true relations of thoughts, and thus conceived to be divine law, as the expression and manifestation of the Will of God. True knowledge is as Light, as found in Order, Law, Harmony and Unity; what is erroneous is as darkness, disease, disorder, and lawlessness. The facts of Light, Life, Truth and Love are known by law; and what they teach men is that if they walk in the pathway of light, animated by the divine life, seeking for and finding truth, they will reach the land of love, or Heaven; but it is also true, that walking in the darkness tends to death, to ignorance and error, and to all that is evil and earthly. As Nature gives to man the physical manifestations of the Will of God, so the Bible, as the Divine Revelation of Grace and Truth for Salvation from sin and evil, after a similar manner, by analogy, teaches the same truths in the spiritual world.

What every student requires, to be able to discover in these analogies, is, a good general knowledge of the Order in, and the laws of, Nature; then he is able to perceive the spiritual analogies as revealed in the Bible, and, in what way harmony and unity of thought becomes possible. The want of such knowledge, as scientific in order, does not exclude the widest experiences of religion in individuals; but, to attain to divine wisdom, it is well to study the order made manifest in Nature, because this throws much light upon the law of development that is found in the Bible. To study Nature is good; but, this study leads direct to the Kingdom of Grace; in other words, Grace is, as a seed, involved in Nature, and it is only when the Kingdom of Grace and Truth is reached that perfect harmony in Love can be realised.

As in Nature, there is development from the physical into the psychical, the moral and the spiritual, so the order is similar in the Bible, it is that of germs as germinal, of psychical ideals, of intellectual and moral attainments, and of spiritual results. The Cause in all realms of revelation is God; the Processes require careful study; the Divine Purpose is summed up in the Lord Jesus Christ, the Perfect Man and Son of God, and, the End is the regeneration, salvation, redemption and restoration of mankind to God in Love.

The result of this method of study tends to shew that experience fails to prove the Hindu theory of Re-incarnation; Science is unable to discover law; philosophy cannot find in it harmony and unity; and, true Religion, in the Fear and Love of God, is inclined to reject the theory, not as untrue, or having no truth in it, but because it is visionary and unreliable. True Religion, as revealed in the Lord Jesus Christ, through the development found in the Bible, by Experience, Science, Philosophy and Religion proves, by Divine Order and Law, that God is Good, Righteous, True and Just and that His Love in Grace by Sacrifice is perfect Divine Love.

The cycle of thought may be expressed thus: there is pre-existence in God as Father and Creator. There is natural incarnation in Adam by Christ. The way back to God is by Light and Truth as guided by the Holy Spirit of Truth. If sin intervenes and death as spiritual takes place, then arises the Mystery of Grace as the way of Reconciliation, Life and Peace in Christ the Incarnate Son of God. The way of Re-incarnation for man and mankind is in Christ by Regeneration, Salvation, Redemption and Restoration in spirit, in truth, in grace and in divine love.

88, Highbury New Park, London, N.
July, 1916.

HOMELY THOUGHTS ON

Re-Incarnation in the Light of the Law of Development.

AT the present time the subjects that occupy the attention of thinkers, are the great War that threatens to destroy civilisation in Europe; and, what will arise out of the struggle for supremacy when the day of Peace arrives. This thought has been conceived by many that this may be one of the greatest Crises of history; it is said to be the end of an age; and, men are wondering what, in the Providence of God, is to be the Revelation in the near future when the seal is removed, and the Book is opened before them so that they may study its contents. The writer has studied, to some extent, the problems of Science and development, and, the questions of War and Peace; but there is one subject he has not considered, and that is the Law of Development, as related to the future life, the unseen world, in which all men are interested. A friend who has stumbled across some of these works writes for himself, and another, "We were so greatly impressed with the first book we read that we became possessed of others; and as we have not read them yet are unable to say more than how glad we are to have found them. We are wondering if we shall find you dealing with that vital doctrine of Re-incarnation without which God appears so unlovable and injustice seems to reign."

The first impression that arises here is that the writer of these words may be a Theosophist; a student of Buddhism; a Mystic; or a student of one of the many peculiar methods of thought prevalent at the present time all over the world; but, the words that "God appears so unlovable; and that injustice seems to reign," apart from the doctrine of Re-incarnation, are important, and so serious, that they ring out like a challenge, they take a grip, and the questions arise, What then is the vital truth in Re-incarnation? How, apart from this truth, can God appear to be unlovable? In what way will the doctrine of Re-incarnation prove that God is just, or unjust?

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It seems that such thoughts, and questions, reveal a peculiar, it may be, a sceptical attitude of mind; the thought is implied that it is doubtful if "God is Love"; and, it brings into the court of human reason, where man sits as judge, the problem of God as Lawgiver and Judge, and whether His justice can be called in question by ignorant sinful men. It is not to be inferred that the friend who writes has personally any doubts about the Love of God or His Justice; the questions may be purely speculative, with the honest desire to know the truth about such matters; opinions here are so diverse, and men are so apt to talk about matters they have not fully considered, and do not pretend to understand. In the light of this thought men may be inclined to give this matter careful consideration, not assuming that they will solve the problems that have occupied the wisest thinkers in all past ages; yet, hopeful that in the light that has dawned upon men in this new age, it may be that the problems of life and death, resurrection and a more spiritual order of existence hereafter, may be given to men that will prove helpful to those who anxiously turn their thoughts in this direction. Perhaps, it is well to remark here that Experience and the physical sciences, are not likely to give satisfactory results, for the simple reason that the experiences of men are so varied and different; and, the physical sciences do not pretend to give answers to such questions. What this amounts to is, that human sensuous experiences do not, in a normal way, take cognizance of such conditions of existence; and, Science which deals with relations of order and law, is unable to follow, and prove, the ideas and the theories of those who have given such subjects their consideration. Further, it is unlikely that Philosophy, as studied in the past, is likely to bring in harmony and unity of thought where such divergences of opinion exist. If this had been possible then the Greek Philosophers, and modern thinkers, who follow in their footsteps, would have been able to get within the veil, to bring back a report, with some of the first ripe fruits of that land of Promise which men hope to possess. It is worthy of notice that those who have banded themselves together in the fellowship of Psychical Research, claim that they have entered the land and brought back precious fruits; but, the strange thing is that the spies do not agree about what they have seen; their experiences are said to

be doubtful, suspicious, and even imaginary and fictitious; thus scientific thinkers are said to prefer life in the Desert places, rather than follow men, who only think they have crossed the River of Death and held communion and fellowship with those who dwell on the other side. But, it may be suggested that this is a question which men consign to the realm of Religion, and, if any solution is possible, then it is wise theologians that must take it up, as within the sphere of Revelation. The great truth here is that Revelation, as contained in the Bible, and in the world of Christian thought, has thrown light upon this subject, but the evidence is not satisfactory for all men, because it cannot be tested by Experience, by Science, or by Philosophy. The methods of thought do not appear to agree; it may be conceived that the way of Experience and Science is inductive, sensuous, practical and subject to reasoning; whilst Philosophy and Religion are deductive; they soar above the earthly, the sensuous and the rational, thus instinct, intuition and faith are to them great realities which claim their careful consideration. The experimentalist and scientist travel upon the hard pathway of the Desert, hoping one day to reach the land of Promise; the philosopher and the theologian use the wings of imagination and of revelation; they have Heaven involved in themselves, and what they aim at is to bring Heaven, and what is heavenly, into the Earth and thus make the Earth heavenly. The intellectual man attempts to scale the ramparts of Heaven and he fails; the religious man has Heaven in himself, as an embryo, and thus, being ignorant of the true heavenly order, it is not strange that the earthly and the intellectual hold the field against the philosophical and the religious thinkers. The results thus far may be summed up in this way: Experience, as apart from religion, is unable to find a bridge that connects this life and the life beyond death; and, Science, wearied with the quest, is inclined to say that beyond the dark stream of death, no reliable relations, order or law has so far been discovered that will satisfy scientific thinkers. Philosophy has not surrendered to the materialistic theory of Evolution; and, Religion still maintains, in many ways, that immortality and spiritual life are facts which sane men cannot afford to lose sight of, because, by doing so, this would be to surrender the heavenly to the earthly, the highest in man to what is carnal, sensual and devilish. If this is expressing

the position too seriously, then it may be stated in this way : it is to renounce God as Cause and Creator, as the Almighty, as Good, Wise, True and Just ; it is to recognise chance, fate, luck and chaos, in the universe, whilst, at the same time, the Intellect declares that this cannot be so because the universe is a Cosmos subject to order and conceivable in terms of law. The present position has become specially interesting because it can be seen that the Intellect, as scientific, is now co-operating with Philosophy and Religion, and is proving that Experience has failed to realise the great truth that Heaven is above, supreme and spiritual ; and that Earth, and all that is sensuous, is below, dark with ignorance and unspiritual.

Before entering upon the study of Incarnation and Re-incarnation it will not be out of place to indicate, very briefly, in what way the Intellect, and Science, have left Experience behind and have become the strong allies of Philosophy and Religion. It is like the well-known story of the devoted soldier, who adored Napoleon, who told the surgeon that if he would only cut deep enough he would find the Emperor in his heart. Science has been cutting very deeply into many worlds of thought, and, it is well known that in every realm where the knife of analysis goes into the heart of things the analyst shrinks back overawed by the thought, that he dare not go further, he has met with God, and a voice is heard saying, thus far, and no farther. In plain terms the Intellect of man can relate thoughts in every realm, discovering order, finding out likenesses and differences, but, at last, the conception arises that the many has been resolved into the One, and what the essence of the One is the Intellect of man cannot discover ; all differences are at an end, the reason fails, and the essential Fact has to be recognised, not by reason, but by belief, or Faith. Scientific thinkers call this the way of inductive thought ; they follow the pathway of order, which is that of increase of knowledge and of light of truth, and, when the path appears to end in the One, in limitation, they turn round to look upon the pathway in which they have been guided, and by the method of deduction, of synthetic thought, they see not only that it is full of light, it is a Divine realm of truth radiant in order and subject to law.

It is deeply interesting to study the realm of Matter, Energy or Force, under the guidance of scientific workers ;

in fact, the pathway is now so plain and so radiant, such a delightful realm to study and wander in, that it is amazing so few thinkers are found therein, and so many tread with weary feet the great dreary desert pathway that ends in death, and the sea of the dead.

1. In the great desert of life, that of human Experience, the conception is that all travellers and thinkers are as children ; they see, hear, taste, smell and feel all that is in their environment ; they perceive that order exists and that there is law ; but things and thoughts to them are what they appear to be, they are natural realities and they see no necessity to raise doubts about matters of fact which harmonise with their senses and their ideas. This is the first stage of life in which children grow up, and it is well not to awaken them rudely or suddenly to the great truth that behind outward forms, there are great ideals, marvellous relations of development, and mysteries that transcend the conceptions of the wisest men.

2. It is chemical science that dissolves this childlike Eden in which children dwell, and it does so by the way of analysis. The chemist enquires not only what matter and energy are, but, how they came into existence. The results are now well known ; matter is divisible ; it can be reduced to its elemental forms ; these elements can be named and classified ; there are about 80 such elements known, and in a chemical table they are placed under signs, and put into families. There are such gaseous elements as hydrogen, oxygen and nitrogen ; and there are solid elements such as gold, silver and iron. By analysis these elements are so separated until further division is not possible, and the peculiar thought about elements is not that men know what they are, but that they differ from each other. Some are salts, others are alkalies ; some have the subtle power of attraction, others of repulsion ; they are all classified as to their atomic weights ; they form a great scale, and every element has its own atomic weight. This interesting scale contains blanks, and the inference is that these blank spaces have to be filled up by the discovery of elements as yet unknown. It is interesting to know that some of these blanks have been filled up, the elements have been discovered, and, under new names, placed in their atomic order. Chemists in this way analyse all forms of matter to their elemental forms, and, in the processes of enquiry

they discover the fact that some elements are sympathetic and unite with one another freely and thus make compounds; other elements are said to be anti-pathetic, they repel each other and will not combine. The important thought here is that as by analyses there is the reduction to elements, so by the way of syntheses there is construction into compounds, and, by metatheses, the chemist can produce new forms of matter that can be used in the arts and in commerce.

3. This explanation about the Science of Chemistry is sufficient to show that the Chemist does not know what is involved in elements of matter; he has discovered an order as tabulated in the scale of chemical elements; he knows how the elements are related, and under what conditions they form compounds; he knows how they can be put together to become useful for mankind; or, he can make them instruments of death and destruction. When the Chemist knows how to use his materials, then they become his servants, the means of blessing or of cursing for mankind. There is, however, a more subtle form of analysis, known as Spectrum analysis, and what this means may be explained in this way. Heat, intense heat, is able to dissolve all known elements; heat is involved in light; an element is introduced into the heat and light and it is dissolved. The proof of this is found in a change of the colour of the light, the light passes through a prism, and upon the Spectrum there are seen the rays of coloured light into which the element has been resolved. Assume that all the elements of matter were thus dissolved in light and heat, and their rays cast upon the Spectrum, the result would be a visible spectrum like that which is produced by passing pure white light through the prism. What has been achieved in this way is the revelation to sight of the dissolution of all forms of matter, to motion and rays of colour, and these rays can be numbered and their rates of motion known as well as the colours as seen upon the spectrum. Just as pure light can be passed through a prism and it is refracted upon the solar spectrum; and can then be re-refracted back again into light by the use of another prism, so it may be inferred that the spectrum of all the elements could in a similar way be re-refracted and changed into pure light. The conception here is that matter, by energy, as light and heat, can be dissolved into pure light, but Spectrum Analysts

state plainly that the spectrum thus manifested in colours, rays and motion is only as it were one octave of manifestation, and that below the red, and above the violet, there are other octaves which cannot be seen, and yet are known to exist in perfect order. The important thought here is that Science has in this way dissolved the elements of matter; that light is the mother of all modes of motion; that the spectrum is the small portion seen by man, and that above and below his power and range of vision, there are octaves of motion in rays that can be numbered and tabulated. The cycle of thought is from light to light, and the Spectrum Analyst, when all this is done, is compelled to confess that his knowledge is that of relations and of order and number, but what light, energy, or matter is essentially he cannot tell.

4. The next Scientist who deals with matter and energy is the Physicist, and his special line of investigation is said to be that of Energy, or Force. What he informs men is that Energy is subject to laws of correlation; that is to say, in one form it is light, in another heat, in another magnetism, and in another electricity. Energy is like unto a fluid, it moves in a line, in a circle, or in angles, but every change of direction and of relations, means a different form or mode of energy, receiving a different name, radiant or dark, attractive or repelling, or in chemical analyses, syntheses, or changes in matter. It may be that there are seven or eight forms or modes of energy, known by different names, but the most wonderful revelation in this world of thought, as conceived by physicists is, that an electric ray, as mode of motion, can be analysed, divided into three, one being electric, one magnetic, and one that cannot be deflected out of its course, it passes through steel as easily as light passes through a pane of clear glass. Along with the law of the correlation of the physical forces there is stated to be a law of conservation, which means that energy, though it is related in many forms, it is not lost, or destroyed in the universe; the forces in their order can be reversed; they are all conditioned, they are all subject to law, and their laws being known, they can be used in all kinds of ways for the welfare of mankind.

In thus glancing briefly at the Principle of Force, Power, Matter, Energy, the following conceptions will strike the student as important. First, the physical world is

what it appears to be to children, and it is not wise to awaken them too soon to the fact that what is seen, felt and heard are only appearances, not abiding realities; they will be awakened soon enough and lose their homeland and fairyland, and it will not be so easy for them to get a firm hold upon the land of promise that lies before them. Second, those more advanced in life will be deeply interested in chemistry; it is a very wonderful conception that all visible things can be reduced to elements; and, if there is the hope that all that is gross matter may be changed into pure gold; it is hardly worth while to quench their enthusiasm by telling them that the processes must be very difficult, and what is of greater importance, this is not the way to become wealthy, because assuredly the full price, or equivalent in value, will require to be paid for the gold. What the realm of Chemistry suggests is not gold coinage, but ideas, ideals, thoughts, and the coinage of words; it is a psychical realm; it is where good work has been done in the past; but, as already suggested, there are blanks to be filled up and men will not rest until they have reduced all these thoughts to their elemental forms. Third, if the realm of Chemistry can be compared with, and be said to be like, the psychical world, then the realm of Spectrum Analysis is unquestionably like unto the intellectual world. It is a problem of light, truth, motion, refraction, ideas, thoughts, relations, order, number, re-refraction, comparison, reasoning, the return to light, and the question of light as compared with darkness; of the little that is known with the much that is unknown. Is it too much to suggest that if a man know all that is involved in the microcosm of light and the spectrum, he would be able to interpret all that is made manifest in the physical universe. Fourth, the mystery that is stored up in matter, energy, the physical forces in their relations, and the conservation of Energy is evidently in its nature spiritual; it is the light of truth that shows the way into the realm of the invisible, and what is unknowable to the special senses, and the end of the way is that mysterious ray of motion that passes into the inscrutable darkness to the footstool of God; and, returning from the mystic quest, it re-enters the physical world and by processes of development becomes light and truth, elements and ideals, and all that can be seen in the great universe. This is a brief

glance at the way Science has led men back from Nature to God in light, and in darkness; and, at the same time, the thought is suggested that it was in a similar way that God revealed Himself as the Almighty, the Source of all power, the Divine Energy that sustains the universe.

What has been suggested in this brief explanation of what is involved in the Principle of Force, or Energy, is that it emanates from the First Cause, or God; that there are processes innumerable which scientific men can study; that there are purposes which are very complex which philosophic thinkers can harmonise, understand their order, and conceive as laws; and the end is to find the way back to God out of the darkness into the light that is all-glorious. The student sets out on his quest as a child; he becomes a man; he reaches full adult life; and as the night is coming and the sun is setting, the revelation is God, Light, Truth, Glory, and from that standpoint it is not difficult, in thought, to retrace the way of illumination from God to matter and Energy, from Heaven to Earth. Here the question of Life is taken up, and what the student discovers is that the order in the realm of matter with all its tabulated results, will not work in with the order that exists in the realm of Life. In the one case the terms are matter, elements, dissolution in light and heat, and rays of colour and darkness, and at last the correlations and the conservation of that great mystery, Force, Power, or Energy. In the realm of Life the thoughts range around the sciences of Biology, Anatomy, Morphology, and Physiology, and these will now be used, to give a conception of what Science makes known regarding the realm of Life.

1. Biology as a general term may be studied from the standpoint of the child, as all that can be known about life, in all its forms, under all conditions and relations which arise out of the widest experiences, and as limited by the senses, observation, comparison and the many theories that exist as to the origin of life, the processes of development, the purposes served by life, and with all these there may be brought in growth, flower, fruit, reproduction, death, and disintegration. As related to physical life all these facts are in a measure known and understood, so it is not necessary to enter into details about such matters.

2. Anatomy in the realm of life is like unto Chemistry

in the realm of matter, it is the question of analysis ; of taking individual bodies and dissecting them ; it is the discovery of organs and how they are related to each other ; and, it is the study of the great truth that many organs constitute one individual body. There will be included in this study the processes of development from germ to adult life ; and, it would be within the range of this science, with its kindred branches, to study reproduction, disease, death and disorganisation. Life as Cause, is studied in all its related processes, in every individual form of life, and science recognises these limitations in such terms as genus, species and varieties.

3. Morphology is a general name given to the comparative study of forms of life. The individual forms are innumerable from the single cell, as a germ, through all the forms that exist up to man. The organs assume different forms, such as cellular tissues, skin, muscles, bones, nerves and glands, hair, organs of the special senses and the organs for reproduction. These differ in different creatures ; thus it is a question of development, where the more complex add to their structure what did not exist in more simple forms of life. All this is included in Zoology which explains animal forms of life in their stages of development under such terms as Protozoa, Coelenterata, Vermes, Arthropoda, Echinodermata, Mollusca, Tunicata and Vertebrata. The important matter here is not what all these forms mean, or in what way they differ in structure, it is that the Morphologist finds that the simplest form in which he can explain all that he knows about the realm of life is, that it is like a great tree, with many branches, and every branch requires scientific study to discover genus, species, families and varieties. This tree of life is one ; it may be derived from one original germ : it has grown wonderfully ; it has filled the earth ; and, the assumption is that all that is living is akin because it is derived from the One Cause, Physical Life. The point to notice here is that Science can describe this marvellous tree that ever lives and reproduces itself ; it is a history of the processes of the production of forms ; but all that the purposes mean, Who can tell ? This, however, is generally admitted to be true, the form of man is the climax of all that is beautiful, wise, true and good. This may be the end of the development of physical life ; but, it is only an end to another beginning, because the

physical is the lowest plane of life ; a preparation, the building up of a palace for a coming king, who is going to reside therein, and from that centre go forth to study, know and subdue the universe for his service. Here it may be well to state that Science, under the term Phylogeny, conceives the thought that every individual living form, from germ to man, reproduces in its own development all its past history. In other words, every form of life begins with the germ cell, and in the story of the development of the infant in the womb, in the short space of nine months, this miracle of life has taken place, that the new-born infant is the summation, the epitome, the microcosm, of all that is living. This is a far-reaching truth ; it is difficult to think that it can be true ; but, if man is the microcosm of the universal macrocosm, then it is certainly reasonable to believe that this generalisation is correct. What the thinker has to remember when dealing with such subjects is the parable of the Spectrum and light ; and, that the octaves of what is known are few as compared with the many octaves that are invisible. Darkness and ignorance keep these realms of thought beyond the reach of human knowledge, but, it is well that the light is gaining upon the darkness, and that ignorance is being banished by scientific knowledge.

4. As men by their senses know very little about the correlations of the physical forces, so it is true that many men know very little about Physiology, or the laws which govern the human body in the state of health. The body, they think, is like a machine, it requires stoking, and if the food supply is good and regular, then the body will be nourished and fulfil its organic functions ; but, if the food fails, or it is unsuitable, then the harmony of health will be lost, disease will intervene, death may follow disease, and after death, the grave, disorganisation and disintegration. This is the childlike idea ; it is what men know from Experience, and there are not very many who care to pursue the study of health, as dependent upon food, mastication, digestion, chymification, chylification, circulation, nutrition and purification. This field of study is very wide and very important ; it may be said that here heaven and earth, light and darkness, truth and ignorance, good and evil meet, and men are not conscious of the continuous struggle that goes on for life and health in opposition to the evil powers of disease and death. The parable of life, health and well-

being, as contrasted with disease and death, is not only an interesting, it is an enlightening study, because here Science takes a firm stand and says that perfect order and conformity to law, are in their nature very good; but disorder and lawlessness mean evil, disease and death. The result here may be summed up thus: Life as Cause is Divine; Life in its processes are all in order under law; Life in its purposes means perfect health; and Life in its end is all that is pleasant, beautiful, true, right and good. If there is disease, disorder, and disorganisation, then "an enemy hath done this," by lawlessness, in the darkness; and, the fruits of life and of good must work out their processes, and the fruits of evil theirs, until the day of harvest, and then men will know and understand what is involved in their choice to eat of the fruit of the tree of good and evil. One thought more to close this brief study of the tree of life, it is this: wise physicians who have given these matters their careful consideration conclude that disease is not cured by drugs; they say there is a mystical power, which they name, the *Vis Medicatrix*; it is the *Vis Medicatrix* that really heals and cures disease, and the utmost they can do for their patients is to remove obstructions, place the body under normal healthy conditions, and when this power is honoured and served, then healing takes place; but, if evil masters good, disorder the natural order, and disease health, then the end is death; the *Vis Medicatrix* has not had a fair field to fight and overcome the enemy. What this means is that in the physical world of life if men can only go deep enough, and see what can be seen in the world of the spirit, there is found to exist the Power of Heaven, known as Grace, and unconsciously to men it is actually operative in those mystical realms which men think of as regeneration, salvation, redemption, and restoration. It is an interesting fact that medical science use these very terms, because regeneration is renewal; salvation is to save from disease; redemption is to set free from evil conditions; and, restoration is to return to health and strength.

III. In thus studying the realms of Force and Life, the physical world, it is found that the student constantly keeps in view that this world of thought is one that is objective; and, it is true that all scientific knowledge, as intellectual, as seeking to discover order and conceive law,

must be objective to the thinker. What the physical world provides is a universe of forms that have an actual existence; this is the great Macrocosm that is universal that has to be conceived as environment; and then a change of order is required, and the thinker turns toward the Microcosm, with this object in view, to discover in what way the Microcosm agrees with the Macrocosm, and how the environment and the subject exist in harmony and unity. The way to enter into this study is prepared by advancing from Force to Life, because, in a true sense, in matter and energy are as environment, and Life is the embodiment of environment under higher conditions of being. As Life is the summation of the physical world, in individual forms, so the psychical world is like unto the physical world as translated into sensations, impressions, instincts, intuition, ideas, thoughts and correlated thoughts. The psychical world is on a higher plane of thought, but what the thinker finds is that the order of study is similar, and that the laws of development are analogical.

1. Spirit can be compared with Force in this way: Force is Power, Divine Power, as Cause, Processes, Purposes and Ends. Spirit is Power to know; and it also is Cause, Processes, Purposes and Ends. Even children are familiar with spirit power to know, under the name of the Will, and it is the spirit that is active in every thought and action. Every thoughtful man understands this, and so it is not necessary to enter into details about this realm of common Experience.

2. When the object of study is the Processes by which the Spirit knows, then it is well for the student if he is grounded in mental science generally, in man's organic nature, and specially in the nervous system, the brain, and the special senses. What chemistry is in the physical world that the analysis of spirit processes is like in the psychical world; it is placing in order the perceptions through the special senses; it is changing them into pictures and ideas; it is combining sensations and embodying thoughts; it is comparing sensations, and by all these advancing in the pathway of knowledge. Thus far the analogy with chemistry is not difficult to follow, but care must be taken to limit the thoughts to the realm of Spirit, as power to know; the isolation from Mind may be puzzling, but if the order of chemistry is closely followed, it is possible

to reduce attained knowledge to its elementary conditions.

3. Follow this pathway of light into the division of Spectrum Analysis, and here the attainment of knowledge is very wonderful; given the light of the spirit, and the heat involved in elements of truth, the result is the spectrum of truth as known and unknown; a world of order and a universe of law; and all that is thus known can, by the three-sided nature of man, be re-refracted into the pure light of truth. The ignorant know nothing of all this possible knowledge, but the facts are all there, and it is the work of science to make them known to men.

4. The Spirit has its experiences; the knowledge gained by the Spirit can be analysed and synthesised into elementary concepts; the knowledge possessed can be conceived as in divine order and subject to law; and if men could only understand all the processes from the light to truth, they would be privileged to see and know the Light and the Truth of God. All this is very interesting, but whereunto does this light of knowledge lead the student? It says very plainly, be careful where you are going, the Light is going to lead you into the land of darkness; into the realm of the correlations of the spirit; the circle of all spiritual forces and spiritual knowledge; and, if you are greatly daring, and not afraid to make the final analysis, then remember, you must remain on this side of the veil, where spiritual attraction and spiritual repulsion reign, because under finite conditions and relations, you cannot pass on with that single ray of knowledge into the presence of the Spirit of God.

IV. 1. This conception of Spirit, as Power to know, is deeply interesting; but, as can easily be seen just as Force would abide alone and serve no divine purpose apart from Life, so Spirit, with all its magnificent powers to know, would be of little practical value. The great pageant of knowledge would pass away; there would be no permanence; and, it is this difficulty that is met by the study of the Mind, or memory. As with physical Force and Life there is no known bond of union confirming the thought that they are one in Being, so with Spirit, and Mind as a Life, on a higher plane, they are two Principles of Being, and it is by a marriage union they become one psychological world. This being the analogical truth it follows that the Mind has to be studied in the same way as physical life. Children know

that they have mind, memory, that they can remember the past; but, they do not know in what way, and how, the memory has been organised. The new-born infant had no conscious memory; it was endowed with instincts and intuitions, but the germ life of Mind was there, and it knew not into what a splendid inheritance it had been born.

2. The work of the psychical scientist is to anatomise the organic development of the Mind, as a progressive life of thought and knowledge. It is said to be conceptive, not perceptive; it has functions such as are expressed under the forms of mastication, digestion, chymification, chyfication, absorption, circulation and nutrition, and it is out of the materials supplied by the Spirit that the organic Mind is built up. It is not necessary to enter into details here, every student must fall back upon the forms found in the world of physical life and translate the forms into ideas and ideals.

3. The Morphology of Mind must, of necessity, be a very wide subject, but by following the law of development of Mind, as found in all living, sensitive, semi-conscious creatures on the face of the earth, it can be seen that not only is a Morphology of Mind-Life possible, but what will be of intense interest, a Phylogeny of Mind may also be attained.

4. The subject of the Physiology of the Mind-Life is very important; here the thinker will come into touch with healthy function, perfect order and divine law. What he will discover is that the spirit of man is de-polarised and in opposition to the Divine Will, and that sin, disease, disorganisation and death threaten to destroy as well as to darken the universe of the Mind. It is here that Satan is said to dwell, and reign; but, it is well to remember that here also is the sacred and mysterious *Vis Medicatrix*, the Power that saves, enlightens, redeems and restores Spirit and Mind to harmony with God and law.

V. In thus suggesting for consideration physical forms as found in Force and Life, and psychical concepts and ideas as seen in Spirit and Mind, the intelligent student may now be supposed to be able to find his own way through the intellectual and moral mazes of thought and thus build up within himself a city of God that will stand upon a Rock that cannot be shaken. 1. Men know by experience that the Intellect is a Divine endowment possessed by man; not given to know, but to relate, condition, place in

order, what is known; thus the intellectual man attains to far greater power, for good, or for evil in the world than the thoughtless man who will not take the trouble to think, to plan to foresee the future. 2. Intellect, as power to relate knowledge, works by the methods of analyses and syntheses; and the Mind, and the Environment, are the sources from whence forms and ideas are derived. It is the Intellect that is the tool of Science, and of all the powers that work for good and for the enlightenment of mankind; rightly used it is a divine builder using all that is elementary in nature to build up a perfect structure of human thought. 3. The Intellect is like light and the spectrum; and when radiant and fervent with heat, then the result is the spectrum of divine knowledge in perfect order and number; but, it is well to remember that the Intellect has its limitations; there are realms that are above the ken of man about which he knows very little. 4. If guided by Light and Truth into the great spiritual world of the correlations of intellectual forces, then the spirit should be meek, the intellect truth-loving, and the soul pure, because, assuredly, if the thinker is not in harmony with the Divine, the spiritual forces may destroy and not save; and, all the blessings attainable by relating knowledge may only be like unto the house built on the sand; when the day of testing comes the great intellectual palace of human thought may be swept away and the work of a life time lost.

VI. The thought that emerges here out of this study is that the physical world is that of forms to be used for education. The psychical world is central, spiritual and all-important, because of its capacity and universality. It is the Spirit that uses the Intellect as servant, and as architect, to build a spiritual house suitable for the spiritual man after the pattern of the heavenly things and thoughts; then the Spirit invites all the powers to come and dwell in peace, harmony and unity in this palace and city of God. The student can here work out the analogy of the Moral Life as united with the Intellect upon the lines of physical life in the human body. Here no idol must be found; this life must be true, righteous, kind, good, and loving. 1. It must fit in with the ideals of the highest human experiences in the moral world. 2. From germ to perfect body all the organs must be in perfect order. 3. It must not merely bring about harmony of thought as related to all lower

forms of life, but, it will be required to conform to the Divine ideals as conceived by this thought, the inbreathed image of God. 4. What is of even greater importance this Moral Life must be perfect in form, in functioning and health; it will require to stand the test of purity, holiness, and fitness to enter the presence, and to see the face of God. Here the veil falls, the spirit draws back; the case is hopeless; it is not possible that any sinful man, as son of Adam, can be found worthy or fit to appear before God, and claim that he is pure, true, good and righteous.

VII. The ways that men may take to make the discoveries of the fact of sin, transgression, disease, disorder and separation from God the Source of Power, and the Fountain of Life, are many; but, when they reach this result, there is one thing sure that apart from a Revelation of Grace from the God of Grace and Mercy, the condition of man is utterly hopeless. It is not expected in the realm of Experience, and of childhood, that the thought of a *Vis Medicatrix* of Grace and Love is involved in the physical world; but it is there as germinal, and this is the true Cause of all spiritual development. Grace is Love as the Power that saves; it is Heaven come down to earth, it is an Incarnation of Christ to reveal to sinful men the fact that God is not only true and righteous, He is gracious and merciful; He willeth not that sinners perish, but that they listen to His Voice from Heaven and receive from Him the greatest of all His gifts, as summed up in the thoughts of forgiveness, reconciliation and peace. Following the line of analogy, Grace is Divine Power to Save; those who receive the offered gift, by faith, know that it produces these effects, as suggested in the Beatitudes, self-renunciation or poverty in the spirit, and repentance unto life. Grace and Faith have a wonderful analytic and synthetic power; they produce meekness, teachableness, love of truth and righteousness, and, in the language of Blessing, this means, in germ, possession of the kingdom of heaven, and inheriting the earth; it is the first-fruits of the harvest that is universal, true, good and righteous. Sum all this up and put it into one word and it is Hope, because the vision of Science here is that Christ's heel is on the head of the Serpent; He has overcome sin and death and brought light and life to His followers in His Gospel. This is where Light and Heat are required, because, the enemy within the man hates the

thought of mercy and of purity; the Adamic man would, prefer not to show mercy, and as for purity, it is an ideal of perfection which sinful men cannot hope to reach. But Faith and Hope will not give up their inheritance to the enemy, and thus they encourage the angel Patience to pray and persevere, giving her this assurance, that the enemy has lost heart, that the victory is sure, and the result will be the Beatific Vision of the Face of God. This is where the darkness is changed into light. It is where the correlations of the spiritual forces of Grace, as Divine Love, are operative; there may be a storm of persecution amounting to sacrifice all around, but, in the soul, there is eternal life, peace and the Kingdom of Heaven. This is something like the Beatitudes, as the Revelation of Grace, as Power to save; they may also be used to describe the Divine Life of Sacrifice; because from the standpoint of the divine life in the Lord Jesus Christ, they are perfect ideals of spiritual development.

VIII. It is not very difficult to see that Grace is the Power of God to save the sinful; it is what every man requires if he is going to become a sinner saved by Grace, and a son of God by adoption into the family of Heaven and a freeman in the city and Kingdom of God. But Sacrifice, as a Principle, and as a Life, is a strange conception. How can a life become an organised body when all the time it is suffering, being sacrificed, crucified, persecuted and destroyed? This is the mystery of the Life Eternal; it is the Christ, as gracious, as giving His Life for others, as dying yet immortal, because, in the very nature of the universe, and of God, it is impossible that this Life can die. This is the eighth Principle of Being; it is Heaven, as Love, made manifest before men. Herein is Love, not that men have loved God; but that God so loved mankind that He gave Himself, in His Son, the Beloved Christ, the Saviour of the world. The spiritual life is one of self-sacrifice; this truth is well known in all religions of practical Experience; and it is well to remember that in the realm of human experience, spiritual development may rise to very high planes of thought, even transcending earthly science, philosophy and theology. What Experience lays stress upon is regeneration and incarnation, being born again and being transformed spiritually into a manhood that is like that of Christ's. Science seeks to anatomise this life, its organs and functions, by asking about the way of

salvation and the form of the inheritance that will become the portion, the body, the possession of those saved. What Science can see is that this is a very great morphological problem, because this life must harmonise with all forms of life; here sects, sections, and denominations, may find their place and have valuable meaning, but the tests for all forms of religion are these: Have the seekers after truth been seeking after God in the right spirit and in the true way to find Him; and, have they aspired after the good, righteous and just moral life? The seekers must love truth if they hope to find, and they must obey God's laws, live the pure life, if they are to see the Face of God. This is where men have failed all through the Ages of the past; they have largely made knowledge their god, and thus intellectual failure; they have set their faces toward the promised land, but they have come short, they have lived and died in the Adamic world, as typified by Haran in Syria. The physiology of this life is a great study; it is the Life of Grace and Sacrifice; and it is the *Vis Medicatrix* that never dies. It is all summed up in the patriarch Abraham, who is the embodiment of Faith as related to past, present and future. He is the typical embodiment of Grace to the world and through him by many precious promises the world is being saved and blessed. Grace and Faith first, and then Sacrifice; and what this means is made known in the promised beloved son Isaac, in that trying three days' journey to the Mount of God; in the solemn sacrifice, in substitution, and through these events blessings upon blessings to be bestowed upon the sinful sons of men. Not the blood of the ram, not the blood of Isaac, precious as they are in God's sight can take away sin; it is Grace in the Perfect Lord Jesus-Christ, and His Perfect obedience to all the laws of God, and His death of willing Sacrifice that constitute the perfect physiology that is spiritual. This is the climax of Grace; the perfect glorious end of Sacrifice; He is the Life Eternal in Heaven and Earth, and in the imperfect and lower stages of development He is the *Vis Medicatrix*, the true High Priest over mankind and the Healer of all forms of disease.

The conception of Nature, as universal, has been briefly considered from the standpoint of Science, in physical forms; in psychical ideals and conceptions; in intellectual and moral relations; and, by the aid of Holy Scripture it

has been shown that the laws of development are similar in the Bible; that the Cause is the same in all realms of truth; that the processes are analogical; that the purposes are true Divine revelations; and, the Ends are all in the world spiritual as bearing upon the Regeneration, Salvation, Redemption, and Restoration of manhood to the favour of God, by a new living way, through, and in, the Lord Jesus Christ, the Saviour of the world. This is one great objective book given to men to study and the position to-day, as related to Experience, to Science, to Philosophy, and to Religion is, that likeness, harmony and unity is traceable in the study of this book. When the attention is turned toward Man, the Microcosm, as compared with Nature and Grace the Macrocosm, then it can be seen that this book also requires careful study at the present time in the light of new experiences; of scientific attainments; of philosophical studies; and, of religious and theological difficulties. What can be seen is that the study of Nature and Grace prepares the way for the study of Man because the objective universe is so great, so wonderful and wisely ordered that it is all inclusive; and the fact is seen that Man is the Epitome, the Summation, the Translation, the Transfiguration, of all that is in the Universe. He is physical creature, under law as unconscious; he is a psychical being, and as such only semi-conscious of its manifold relations as Divine Order; all truth he can resolve into Divine Law, and then it is, as man, that the way is open for him to rise above all that is earthly and realise in himself the image of God in truth, goodness, righteousness and holiness. If the Divine Purpose appears to fail because Man and Mankind, sin, and fall, instead of obey and rise to manhood, it may be to angelhood, then whilst this is to be deplored and condemned, it is made plain, that by the way of Grace and Sacrifice, God the Creator is able to regenerate, save, redeem, and restore the fallen, and not only restore them, but raise them above moral manhood and give them by adoption the divine right of becoming sons of God. It is important to notice that it is only the Christian form of religion that fully reveals this truth; other religions grope in the darkness of idolatry, or strive to attain to manhood. The ways which men have taken to find God, and to attain to manhood, are very many, but it is now plain that all egoistic self-asserting methods of thought fail, the One Way to return to God is

by the way of Grace as revealed in the Lord Jesus Christ, and all who walk in that way, by Faith in Him, are His companions, disciples and friends in sorrow, pain, persecution and sacrifice. The writer of the Epistle to the Hebrews makes this very plain; God is mindful of His creature Man; He cares for him; his position is below that of the holy angels; he has not attained to the glory, it may be, of transfigured manhood; but the Christ Ideal of Man is not lost; it became Incarnate in the Lord Jesus Christ, as Man; it was as true perfect moral Man He lived the perfect holy life; it was as Man and Son of God in Grace He tasted death for every man of the Adam race, and it is His perfect Sacrifice that is the Atonement, the means of reconciliation and peace with God. It was the fitting thing that He, for Whom, and by Whom, the Universe exists should in this way be the Pioneer of Salvation by Sacrifice. As Sanctifier He is One with all those who are sanctified; they have one Origin, and in this way they become the brethren of the elder Brother. His position is unique, for He is both High Priest and Sacrifice for sin. His position and rank in the universe is far above that of Moses, the Servant; He is the Founder and the Glory of the House of God; and it is as Son of God by Grace, through Sacrifice, that He overthrows all His enemies and reigns in the Heavens, and the Earth in Immortal and Eternal Glory.

Man is in possession of a physical body; and what Science has to say about that body is that it is the epitome, the summation, the phylogenetic consummation of all that is manifested in the physical world. It may not be easy for unscientific thinkers to grasp all that is involved in this thought, but, that it is, a great synthesis the wise men of this age do not doubt. If all matter and energy can be reduced to one term, Force; and, all that is organic to one word, Life, then there is no room left for doubt, Man is the great Miracle of Creation; and, the Power, Wisdom, Goodness, and Grace, that created Man transcends all the knowledge possessed by man and mankind.

The psychic Man is the mystery of all mysteries; he has to be conceived as the creature, the child of God; and, when he awakens and asks himself about his being and becoming, then he is inclined to say, I was awakened I found myself in a sacred temple; I knew that I was free to enter into the Holy Place; I instinctively knew that behind

the Veil there was a Holiest Place into which I could not enter ; but, as I kept on watching that Veil, I saw the High Priest emerge therefrom as an Incarnate Man ; I saw Him return within the Veil radiant in Glory, and thus I knew that in due time that Veil will be removed. What I can see to be my privilege, at the present time, is to study the outer court of the temple with all its forms ; and, proceed with my studies in the Holy Place where there is light and bread, truth and grace in Christ, these being the needful things for education in the present life. The life psychic is related to, and is dependent upon, the life physical ; it is so arranged by Divine Wisdom that the infant emerges into the outer court of family life out of the earth and the universe, and there education begins where the hand of love reigns. It is interesting to watch the development of child life, from God and Heaven, to a child seeking to know God ; and it is a great psychical discovery when the child by Faith sees an open way into the Holy Place and is privileged to hear the Voice of God. This psychical life becomes a great study ; and, at the present time wise men are earnestly studying its method of development. What is involved in the psychical world is Power, as Power to know ; and, Life as conceptive and organic. It may be well to notice here that the power to know, conceive and organise, is not limited ; the psychical is central in man, and thus the circumference extends without limitation throughout the universe. Taking sections of the Bible to illustrate this thought, the child in the outer court is living in, and in possession of, that period of history which extends from Abraham to Joseph and Egypt ; it is the days and years of childhood ; of pleasant experiences in life as with the patriarchs Abraham, Isaac, Jacob and Joseph ; it is life among flocks and herds, the simple life, where children see and talk with angels, see Heaven open, hear the voice of God, and have the intuitive feeling that one day the great world will have to be met, and, the problem for the future is bondage and prison, or freedom and princely power. This is where the young dream dreams, and what they are apt to see in the harvest-field is all sheaves bending before their sheaf ; or, it may be that of the stars, sun and moon, and all these bowing down before the one who is greater than sun, moon and stars.

This is one effect of the psychic Mind ; it is that of the

imagination and of youthful experiences ; but, the phase changes, the world is there in all its power, and the youth is called to choose bondage, and affliction, or rise up with Moses and choose freedom with the people of God. This psychical phase of life is summed up in Redemption, deliverance, hardships, training, law, and the strenuous life ; it is the great Desert where there is much seeking and little finding ; it is where the forms, the symbols, the patterns of things are studied ; it is where words enshrine spiritual facts ; it is service under a stern schoolmaster, and his lessons are not loved or appreciated. In this land Shem and his generations have dwelt, ever seeking after the mystery that is involved in the Name. Here also the generations of Ishmael have their inheritance, ever animated by the spirit of strife ; and here also scribes and theologians have lived, cherishing and perpetuating the spirit of Ishmael.

The psychic Mind has its infancy and its period of youth and education ; but, these give place to the inheritance and possession, to victory and liberty, to law and order, and a Commonwealth that ought to be set up in love, kindness, goodness, righteousness, truth and justice. The ideal exists ; but, the realisation of the ideal even under favourable circumstances, is very difficult ; it is one thing to know order, and law, all that is involved in a Commonwealth, but to conceive and conform to ideals this is difficult indeed. This is the mystery of psychic life upon the moral plane ; it is environed by enemies, and these, in succession, fight against ideals, overthrow and reign over them. All these things are written for our instruction that we may be taught to know, and be led to conceive the thought, that what men are dealing with is the stern facts of life ; that the chaos of psychical thought is in one mind and in many minds ; in one nation and in many nations ; they never bring prosperity and peace ; the strong will domineer over and degrade the weak, and the end is the downfall of the temple and the desecration of the Holy Place. This is the result in a man, or in mankind, and if men would only pause, think, and know, all that these things mean, they would see that not men, nations, or even international rules, laws and regulations, could keep men from destroying each other ; this can only be realised by placing God as central ; law as divine, and by the hearty co-operation of all men, in obeying and conforming in spirit to Divine Law.

Upon the ascending psychic plane of thought this is what Samuel and the Lord Jesus Christ stand for; they, represent Grace and Sacrifice, the Kingdom of God; and, what men have to study, know and understand is that man, men, Israel and the world, has rejected their Prophet, Priest, Ruler and Divine Saviour, and made the foolish choice of following earthly rulers as despotic, as divine right rulers, or as limited monarchs or presidents of republics. This is the great psychic truth. Unless the Lord build the house they labour in vain who build it; and, if He does not watch over the safety of the city, the watchers will watch in vain. What arises out of all this education, and trying to gain knowledge, is, that childhood and tribal divisions end in bondage to this world; that Egypt and the Desert mean strife and death; that a Commonwealth means subjection to what is sensuous; and that the end of Israel and of the psychical life, is defeat and disaster, like the return to Babylon, confusion and death. In other words the psychical plane of life and thought, which is that of gaining knowledge and of trying to organise a spiritual life in harmony with the will of man is doomed to failure; not even when moral and Grace Symbols and forms of thought intervene is salvation and restoration possible; because these are all forms, likenesses, parables, symbols and patterns of things heavenly, but they are not the realities that are spiritual and eternal.

The Book of Man, or his life, it can be seen is a wonderful study; what the thinker has to keep in view is that the problem of knowing, and of knowledge, cannot be limited to childhood, or to early manhood; there is still a beyond, and the vistas of possible knowledge seem to have no end. The peculiarity of the psychical world is that there is advance from plane to plane, and when the boundaries of one plane is reached, there is another still greater and more wonderful to study, to perceive, conceive, know and try to understand. The thought here is that not only is the Spirit, the power to know, and the Mind to conceive knowledge, when new fields of knowledge are thrown open before the student, he must go on seeking to gain knowledge, and transferring to the treasury of the Mind the knowledge gained. It is the Bible that suggests these thoughts, because, it reveals the Mind of God in these matters, and nowhere else can they be found in the same order of organic development. What

the Bible indicates is that development is continuous; it is like unto germinal seeds; the seeds take forms; the forms contain ideals that are psychical in their order; the ideals give place to intellectual and moral realities and relations, and these in their turn become spiritual. The seeds reproduce their seeds, and in this way a plane of development ends; but it is also true that there is recurrence, new beginnings upon a higher plane, and all these go on concurrently, all working toward a definite end. The intellectual and moral stage of development which is that of knowledge by relations, finds its starting point in the Bible after the great events in history which deal with the Captivity of Israel, and the downfall of the Babylonian empire. There is recurrence, the rise of Persia, the coming of Cyrus and the Restoration of the Jews; and the Books of Chronicles are the phylogenetic summary of past history and the ground work of a new era. In a true sense the Books of Wisdom are the Generations of Esau in their fulfilment, as Edom and Adam, and the problem to be worked out on this plane of development takes two forms, the failure of mankind to attain to moral manhood; and, the greatest event in history, the Incarnation of the Lord Jesus Christ, the Perfect Man, in the Image of God. The peculiar thought is that the glory of the day of Ham has vanished; that the day of Shem as a world power is at an end; and, it is the race of Japheth that is in the ascendancy. The empire of the world is passing from East to West, and the future as empiric, intellectual, moral and religious is linked with Persia, Greece, Rome, the Franks and Teutons. The forms of development are with these nations; but the psychical ideals are involved in Judaism. The thought here is that intellectual and moral development does not precede the Mind of mankind as involved in Persia; or as revealed in Israel: these converge and form one Mind in Babylonia, Persia and Judea, and the vital spiritual life is involved in the books of Wisdom. Here an age ends, and here begins that new age which will reveal to mankind the highest intellectual and moral, or political, developments known to mankind in the ancient world. This is a very extensive study of interesting and useful problems, but here it is well to limit the outlook to what is central, and can be perceived to be a revelation of the Mind of God in the realm of knowledge that is relational and spiritual.

The student must not limit his outlook here to forms, letters, books and names ; it is assumed that he has become familiar with the sciences of spectrum analysis, and of morphology ; of Grace and Sacrifice ; of all that is involved in Adam and all that is consummated in the Lord Jesus Christ. Here a spectrum as of light and truth can be used ; and here living forms can be compared. But the objection may be raised in this way, Is not this a departure from the psychical into the intellectual and moral world ; into that of the conscious knowledge of relations ? The reply would be, so long as it is the work of the Spirit seeking to know, until knowledge is gained, as scientific, the outlook is still psychical. That the student may have traversed this plane of thought in many ways does not alter the fact, he is still a student, a perceiver and a conceiver of the thoughts and the Mind of God. When he has discovered order, law, harmony and unity, then only he may claim that he has attained to the scientific vision of truth as righteousness.

The stage of thought reached here may be summed up thus : it is a hypothesis worthy of consideration that the Lord Jesus Christ is the Perfect Ideal Man, in the Image of God, as Moral ; and, it is also true that as Son of God He is the Revelation of God as Divine Grace, Sacrifice, and Love. What is involved in this hypothesis is that by Word and Deed He has given proof that all this is true ; that, as expressed in the Book of Revelation, He is the Alpha and the Omega, or in modern thought, Cause, Processes, Purposes, and the End of all truth and Revelation. The science of Phylogeny is now recognised as true, and even said to be a law ; what it means is that man is the Phylogenetic summation of Creation. Abraham is the Phylogenetic consummation of all the generations from the Heavens and the Earth to Terah ; he is much more, for by Faith he is the father of all the faithful, and in, through, and by Him, Israel and the whole world will receive blessing. This Phylogenetic law is found in the Books of Wisdom, and pre-eminently in the Lord Jesus Christ, because He is the fulfillment and the Fulfiller of all the past, and, He is the prophetic embodiment of the future in the world of the Blessed. For sinful men to make this claim for their Saviour and Lord is a great test : and, what men are being called upon to consider, at the present time, is, How this can be proved to be true. The claim is that He proved Himself to be a

perfect Moral Man by His Life, His Works, His Death and Resurrection ; and, that His Wisdom was Divine, because in the Beatitudes He actually teaches men what the true spiritual life of Grace is, and how it is to be realised. Further, what must appear as very wonderful to thoughtful men, the Beatitudes form the Key to the sacred Scriptures in Creation, in the Generations, and in all revealed stages of development.

If all this is true then it is not out of place in the study of Man to apply the Key of the Beatitudes and Generations to the Books of Wisdom. The Books of Chronicles sum up the Generations of the Heavens and Earth from the beginning in Eden to the Restoration ; that is to say, they tell the story of the great conflict between what is heavenly and what is earthly ; and they reveal this truth that it is the poor in spirit who possess the kingdom of heaven. The Book of Ezra is like unto the generations of Adam in this respect ; it makes known to men a true helper, one like Enoch, who restores the worship of God by the way of repentance, sorrow and a godly life. The Book of Nehemiah is like unto the Generations of Noah in this : he is a bringer of comfort, in the spirit of meekness, and true courage, and it is his privilege to possess the inheritance of the city of God and to rebuild the walls. The book of Esther is like unto the Generations of the sons of Noah in this respect : the story is that of the Divine Providence caring for and saving the despised, hated and doomed Jews in the Persian Empire ; and, it is done by Hadassah, a star, with Joy, in Righteousness, and for Blessing. The Book of Job is like the Generations of Shem in this respect ; he is a seeker after God in truth ; he suffers and is patient ; he has received Mercy from God and he is merciful. The Book of Psalms is linked with the name of King David, the one beloved and dear ; and, the Psalter as all men know is the manifold expression of all those dear ones who were not only seekers after God, but who also sought for a City of God in a world where evil abounded, and in the search were purifying their souls so that they might be permitted to see the Face of God. The Book of Proverbs is said to be the work of Solomon, the son of David, the king of peace, and his name Solomon means the peaceable, or, the great peace. In the Book of Ecclesiastes, the preacher finds himself in a world he does not understand ; to the psychical thinker, the

routine, the wheel of life, appears to be like vanity ; it is all "under the sun" ; it is the voice of the East, life is as Maya, and the only possible value in it all is, that it is well to fear God and obey law. Pain and persecution at this stage of development are evils to escape from, if possible ; and, it is hardly conceivable that by these the patient sufferers through Divine Love will reach the Kingdom of Heaven. The series end in a Song of Love, suggesting that after all, if men could only go deep enough, the result would not be pessimism, but optimism, an outburst of joy and gladness in the Spirit of God.

What may be discerned in this series of books is that Faith survives even the dreadful evils of the Captivity ; that Hope becomes radiant ; that Patience gets a worthy reward ; and that Love cannot die, it bubbles up in the heart of the young, like a fountain of water in a beautiful garden. The race of Seth, and of Abraham, is not dead, but regenerated and saved ; redeemed from the hand of the enemy and restored to the divine inheritance ; the mercy, righteousness, faithfulness, truth and love of God cannot be questioned ; all these great truths are involved in the Israel that returned to Judea, and thus it is well for thoughtful men to wait upon the Lord, watch His movements and try to understand the past, the present and the future.

The next series of books beginning with Isaiah and ending with Obadiah, may be conceived to be psychical in their order of development ; and, just as the first series emphasised Faith, so this series expresses the sub-conscious gropings of the Jewish prophets after the great Hope that is involved in Israel. Here again the order of the Beatitudes and of the Generations can be followed, there is a definite development and the order is similar. It is not necessary to enter into details here, every student is free to enter this garden of the Lord and therein study, in due order, the likenesses, the analogies, the trees and their fruits, and in what way there is continuous life and reproduction. The keynote to the position is summed up in Salvation ; thus the thoughts are turned back upon Noah and his generations ; and, forward to the Blessings of meekness, teachableness, strong thirst and desire to obey and know the Mind of God. Isaiah stands for what his name means, the salvation of the Lord for sinful Israel and mankind, and this is all embodied in the nation, the Messiah, the coming King, and His King-

dom. Not Israel after the flesh, but after the Spirit ; this is where the Jewish Kingdom failed, the people cherished, and they were still filled with the earthly ideals, of the kingdom of Saul and of David, and until they were emptied of this perverted conception of the Kingdom of God, spiritual salvation was impossible. In the light of this thought the attention can be turned to Jeremiah the prophet, the exalted of the Lord, then the conception is that the Saviour and the saved have entered upon the spiritual plane of repentance unto life, there is forgiveness of sin, peace with God and comfort through the Spirit. The status is changed, and fallen men are now exalted in the Lord. Salvation is by Faith, and peace and comfort comes by Hope. What Ezekiel represents is the strength of God in the Spirit, and, Patience to learn, obey and endure the Will of God in the way of salvation. The prophet Daniel represents the true and wise thoughts of God, as right judgments ; he is the greatly beloved one, thus he speaks of the saved as filled with the Spirit of God ; of the Mind of God, as in Nature, in Man and in mankind. It is not earthly kings that reign in the Kingdom of Heaven ; and, it is not selfish ambitious politicians who truly serve God ; the ideals are Joseph, Daniel, and the Lord Jesus Christ. In thus following the order of names there is seen to be an analogy with the Creation series of thoughts thus : 1. The Lord of Salvation is God. 2. The exalted Lord the Son, is the Saviour. 3. The Strength of God is the Holy Spirit, as the Source of all order and law. 4. The wisdom and Glory of God is seen in the universe, in sun, moon and stars. Here the order of thought changes from what God is and does, to His relations with the sinful, and this is summed up in Hosea, the saviour and salvation ; mercy and blessing. That is to say, if the Book of Hosea is studied, it is the revelation of what is involved in the Name ; it is the mercy of God by Christ to the sinful, and the wonder is how the Saviour can save to the uttermost all who come to God by Him, if only they will become merciful and be His disciples. The Book of Joel reveals that the Lord is God, and what is involved in the name is, that the saved, when they become pure in heart, they will be like God and see His Face. The prophet Amos is conceived as one that carries a heavy weight, a burden, and he represents himself as one pressed under, as a cart is pressed that is full of sheaves. The thought is that

Grace, in such a world as this, with the spirit of the peace-maker, is really in an almost hopeless condition. What can the King of Peace do in a world where there is no peace; and, what can Grace do in a world where all are graceless? The end is reached in Obadiah, the servant of the Lord; it amounts to this, service and sacrifice must become the life and the life blood of Grace, the body in which Grace lives. There is no other solution possible, and this is the penalty that God has to pay in His Son, and in His Children by Him; salvation is by Grace, and the life of Grace is incarnate in the body of Sacrifice and self-renunciation.

The first series, it can now be seen, are expressed in objective facts of history, in Restoration, in a City of God re-possessed and its walls built up; in the Divine Providence, in the Divine mystery, in the purification of the soul, in Wisdom, in the experiences of life, and in a song of love. The second series are resolved into psychical ideals such as can be expressed by salvation, repentance, and exaltation, spiritual strength, righteousness and judgment, the Saviour and the saved, the Lord as God, the burden of sin as borne by Grace, and in what way God in Christ suffers and is sacrificed for mankind. The third series, the prophets from Jonah to Malachi, represent a different order of thought, they are not objective experiences, or abstract ideals, but as can be seen by translating the names, they are personal and active, as if they were patiently trying to discover the meaning of the revealed purposes of God. The quest is for the King and the Kingdom, and the problem to be solved is this, When will the Messiah, the King, come, and when will His Kingdom be set up in Judea and Jerusalem?

Jonah means the Dove, that is the messenger of peace, of the gospel, to mankind. What the story reveals is a disobedient messenger, out of sympathy with the sinners of mankind. His perverted spirit would prefer judgment to mercy, destruction to salvation, and yet the Divine Purpose is fulfilled, the mission of peace is successful in its results, and the prophet, has no choice, he has to acquiesce in this regeneration and repentance of the world as represented by Nineveh. The prophet Micah carries this thought in his name, that he is on the outlook for one like unto the Lord; and, what his book reveals is that the King, the Ruler of Israel, is going to come to men by the way of

Bethlehem, although the great truth about His coming is that He has been doing so from the beginning of time. These important truths are stated, that Judah will be given up during the days of travail; that He will prove Himself to be a true Shepherd feeding His flock; He shall be great to the ends of the earth; and, He shall be our Peace and Peace-maker. The name Nahum, means consolation, and, what is involved in the book is that the world of mankind will be judged; but, above the world, there is the Spirit of the King, and the servants of the King are crossing the mountains carrying to men the good tidings of the Gospel of Peace. The name Habakkuk means the wrestler, the embracer, as the true son of Israel, and what his book reveals is the war of nations, the conflict in the soul, the vision of faith, the watch tower and the study, trust in God, the Rock the Immovable, prayer, praise and rejoicing in the Lord, the God of Salvation. Zephaniah means that which the Lord hides, and, by implication, what He reveals to those who seek the Lord and the mystery that is in His Name. Righteousness, justice and judgment truly, but, His true Name is Mercy, Grace and Love; and the day of the revelation of the coming and the Sacrifice, will also bring to mankind, the spirit of unity, one language, the service of one Lord, joy and rejoicing and rest in His love. Haggai means the festival of the Lord; the subject of the book is the temple of God as unfinished after the Restoration; the people unwilling to work, or give money for its completion, and the sad consequences in poverty, anxiety and want of blessing. In other words selfishness, and self-seeking, are the great curses that make men unhappy and bring about jealousy, strife, hatred and all forms of evil. If men would only live the true moral and gracious life they would find happiness, and everyday would be a feast of the Lord. The truth discovered here is that to root out this terrible disease of selfishness and self-assertion, in man and mankind, shakings, wars and revolutions are required; what is heathenish and idolatrous must be destroyed, and there is only one Man who is able to overthrow kingdoms and kings, riders and their chariots of war, and turn swords into instruments of peace in the Kingdom of God. The feast and the festival of the Lord are prepared, but the guests invited despise the invitation and will not attend the feast. Zechariah means remembrance of the Lord, and the appeal

of this prophet to Judah is to remember the past, to repent and turn from what is evil, and to lay to heart the truth that the judgments, and the mercy of God, had been fulfilled in the past, according to His Word. Remember, study, think upon, all signs, symbols, visions and revelations from God in the past; they are full of meaning; they are revelations of Grace and Mercy, as well as of justice and judgment. The forms and symbols of the realm of Grace are expressed in this book, as related to past, present and future, and the end is judgment upon the wicked; sanctification for the children of God; and, the conflict with the Canaanite is brought to an end. Jew and Gentile are no longer in opposition to each other. Christ is the Corner Stone of the Universal Temple, and mankind has become the habitation of God through the work of the Holy Spirit. Malachi means the angel of the Lord as a messenger; and what he says to men is that it is time to put an end to the age-long strife that has existed between Jacob and Esau, Israel and Edom, Christ and Adam. The fore-runner is coming, and the Lord the King and Saviour will suddenly appear; but who may abide the day of His coming; it will be a day of Grace truly but also one of pain and punishment; it is not the end of all things but a judgment day. The Sun will arise with healing; and there will be reconciliation and peace; but, if the Messenger's mission fails, then the result may be not only blessing to those who love truth, righteousness and peace, but also a curse that will extend over and smite the earth. This is the last word from the last of the Old Testament prophets; it is ominous that it should end with the word, curse; it throws light upon the words of Jesus in the parable of the husbandmen, they said, "This is the Son, let us kill Him and the inheritance will be ours."

What has been conceived about this portion of the Bible, and what it represents as related to man can now be summed up in the following thoughts. Man has passed through the elementary and the psychical portions of Scripture, and what has been discovered is that there are definite analogies which are in agreement with the worlds physical, and psychical. The portions of Scripture from Adam to the Lord Jesus Christ, from Chronicles to Malachi, follow in a definite order; it is that of Man, in the quest after truth and righteousness, in the realm of Grace, and where he begins his study is not in the elementary or psychical

stages of development, but in what may fairly be considered to be the Mind of Mankind where there is the great convergence of the Mind of Persia, and the Mind of Israel. Falling back upon the physical forms for guidance, what the first series may be conceived to represent is the world of Experience; the spirit that animates all the books of Wisdom are in their nature empiric, they represent the thoughts of men as they are related to this world and to events in history. The second series, Isaiah to Obadiah, are in their nature ideal, elements and families of elements, and thus like unto Chemistry in its analysis into elements of matter, that of man and of mankind, and the conception is that man is enquiring about the way to find blessing to the world, by the King, the Kingdom, and the Man like God. Here the analogy is that of spectrum analysis: the Sun is there and there is light, but the prisms are imperfect, and thus a perfect prismatic spectrum cannot be obtained. In plain words this is the spiritual condition of man, and of mankind; what is known is not in order and truly related, and thus the fact is revealed not only that knowledge is chaotic, and not cosmic, but greatly perverted; there are regions of truth below and above what man knows, and thus his ignorance is far greater than his imperfect knowledge. It is ominous that the story of Jonah is the fundamental truth in this series; because, it seems to say, this is a true picture of man and of mankind. What God desires is the Salvation of the world; what disobedient prophets of truth make manifest in their lives is their want of sympathy with divine ideals, and in what way, with a selfish spirit, they would prefer the judgments of God to the proclamation of His Mercy. At the end in Malachi the ideal of the Sun of Righteousness is introduced; the perfect Prism may appear very soon, and then men will enjoy the Sun, the light of truth and the perfect spectrum of related truth and righteousness.

If the analogy is carried forward into the Gospels, then the concepts are the spiritual correlated forces and the conservation of all forces; in other words, here empiricism is blind and ignorant; because the natural and the sensuous can only see what is natural, and those who would judge the Gospels from the standpoint of Experience are very foolish: there is that within the Gospels which sensuous natural thinkers are unable to comprehend. There is another way of studying the Gospels, as related to the three series, which

converge into, and are a summation of, all the past involved in history. What they suggest here is, that the student will ask this question, are the first series, and the first Gospel, so attuned that he will find himself in the region of Faith ; and, thus to cherish the spirit of scepticism would be unreasonable ? Will the second series and the second Gospel create a great Hope, of which no man need be ashamed, because his faith and trust rests upon the Lord Jesus Christ, the Son of God ? Will the third series, and the third Gospel make it plain to every thoughtful man that it is really worth while, in the spirit of Patience, to follow up this important quest until the truth is revealed that the Lord Jesus Christ is greater, and thus supreme over all emperors, kings and rulers ; that even the powers of death, the grave and the unseen world of spirits, vanish from before His Face, as the Sun of Righteousness, when with Resurrection power He demonstrates the truth that Life Eternal and Immortality are brought to light in His Gospel ? Will the fourth series and the fourth Gospel synchronise ; that is to say, as all the Gospels are the revelation of God in Christ, to Faith, Hope and Patience ; then the Key that will unlock the fourth Gospel is that of Divine Love ; and, in Love, as Grace, and Sacrifice, the Lord Jesus Christ will reveal the very heart of God ?

It is worthy of notice that " the Book of the generation of Jesus Christ " begins with Abraham. The thought here is that Faith is all important, because it is Faith that is the consummation, in a germ, of spiritual life ; this is as the involution of all the generations from Heavens and Earth to Terah ; and it is from this that the question of the Incarnation of Christ, as Immanuel, " God with us," is manifest in Jesus, the Saviour. The supreme truth here is that the Heavens have descended into the Earth and the Christ has become one with men. This is the truth that the Magi, in the earliest ages, sought after ; and their successors in the school of Wisdom, by following the Star, found Christ at Bethlehem. This is why Edom feared Israel, and Herod would have killed the Divine Child. This throws light upon the Sojourn in Egypt, the Exodus, and the return to Palestine under Joshua. It is all summed up in the prophets of God as forerunners of the King and the Kingdom, and that declaration from Heaven that Jesus is the Beloved Son. He proved Himself to be perfect Man in the great

Desert of this world, because, He was tempted like other men and did not sin against God and law. These are the fundamental truths germinal in this Gospel, and it is upon them that the spiritual kingdom of Grace is built up. That He is the Ideal Prophet, Teacher and Lawgiver of the Kingdom of Heaven, as compared with kingdoms that are earthly, is now recognised by wise men ; if men could only live up to the Beatitudes, the Kingdom would be come, they would love God, and love one another. What the Gospel proceeds to unfold is the Spirit of Mercy, and of Grace, as operative in a sinful disease-stricken disordered world ; and, in what way the foundations of the Kingdom were laid in the calling of the disciples to become apostles of Grace to the world. As can easily be seen the setting up of such a Kingdom brought about jealousy, strife, hatred and manifold forms of evil ; and thus Jesus, like Joseph and Samuel, was rejected by his kinsmen. Here the student is taught to study nature as parabolic ; it is through parable, or analogy, that the Method of His Kingdom is known ; but these very analogies, even though divinely wise, may become means of offence ; the natural may be true and good, but, it is not a recognised prophet to carnal earthly teachers and their followers. What follows from such teaching is organised earthly opposition. If the Herod cannot kill the Christ he will destroy His followers ; and Scribes, Pharisees and Sadducees will unite to destroy the King and His Kingdom. The Prophet and His teaching. This tends to explain the mystery of the Transfiguration ; the earthly plane and people are in the darkness ; upon the Mount with Christ the plane is different, He is in glory, in that glory that the mystics in all ages, and, the privileged few, have seen, though they could not explain to men, all that the Vision meant to them. That was as the second heaven ; but at the foot of the mountain was lunacy, disease, disorder and misery which even the disciples of Christ could not cast out. It was when He returned that His Power was manifested, and the disorders of earth were remedied. What about the Kingdom, and those who have sought greatness therein ? Their conceptions have been false, and they have entirely failed to understand what the Kingdom means ; they have sought after power, authority, riches and government, like earthly men ; not dreaming that the true disciple is like a little child, humble and teachable, anxious to learn,

to obey, and to love the Blessed Teacher. The Kingdom is not describable in spiritual forms and words; these ignorant perverse men cannot understand, therefore the Wise Teacher saw that it was good, wise and needful to reveal past, present and future, under the forms of parables, of symbols, of earthly courts, of crucifixion, death, the grave and the unseen world; and, to those who loved Him, the all-important truths, that Eternal Life destroys death, and empties the grave of meaning, because, where Christ, the Son of God, in Grace comes in His Glory, these vanish away in the light of the eternal day. This is the Vision of Faith as revealed in the first Gospel.

The Second Gospel begins thus: "The beginning of the Gospel of Jesus Christ, the Son of God." As suggested, this is the Gospel of Hope; it is a message to the individual; it takes the thoughts back to Isaiah and his message to Israel; it is a trumpet call, to prepare the way of the Lord. What is seen is not the Prophet as Teacher, but the High Priest standing at the door of heart and Mind, and He is saying: Yes, listen to John, and to all the prophets in the past; repent, receive forgiveness of sin, and be prepared to receive the Beloved Son, the perfect Saviour. To those who have Faith this is the Divine Call; it is the announcement that the time has come, the Kingdom is very near, repent, receive the Gospel; follow Him and learn His thoughts and His ways. What is the result of this Call? It takes this form, the Spirit of Christ confronts an unclean spirit; in the man, there is a struggle and the unclean spirit is cast out. There is a family gathering and fever is healed; there are many neighbours with ailing ones, and He heals them all. Who would be so foolish as not to listen to the Divine Call; and, who would not be glad and joyful by the coming of the Priest who bestows such blessings? The stages of experience are explained in this way; it is not enough to cast out an unclean spirit; the leprous soul must be cleansed. If the soul is cleansed, what about paralysis of will and body? If the paralysis is healed what about the order of the life, business, and companions? What about fasting and feasting, the old life and the new life, secular days and Sabbath days? It is all summed up in this thought, "the Son of Man is Lord also of the Sabbath." There is more here than appears upon the surface; it is the old Adamic spirit of the sixth day, and of human tra-

ditions and laws, as opposed to Christ and Divine Law. It is Christ's word of power to obey, and there is no excuse Christ's man will obey the Christ, and in the act of obedience power is received. Herein the awful infatuation of the Adamic spirit of hatred is seen. Herodians and Pharisees, men who hate each other, combine to destroy what is from Heaven, gracious and divine. This means development; it is where the kingdom of earth reveals its ignorance, prejudice and hatred of what is good; and, it is where the Kingdom of Heaven takes organic form in opposition to the kingdom that is earthly. Is it difficult to understand these very complex psychical problems? Then, it is well not to be in too great a hurry to find solutions; turn back to Nature, and to the lessons that Nature can teach. Parables are useful in their place, and it is well to know that, in due time, He will expound all such parables to His disciples. Limiting the order of development to the psychical realm in a man, what can be discerned here is a great crisis of thought; it is as if in the storm there is the danger of perishing; or, it is, as if a man had awakened to the fact that spiritually he was insane, possessed by a legion of devils, and a dweller in the place of death. All this is psychical; it is a question of experience and of introspection; the evil powers are very powerful, as many men have realised, but, Jesus is greater and more powerful, and it is in this thought that the tempted, when almost driven to despair, find that even the shadow of death and incurable disease, are the means by which there is a new, a child-like life, immanent in the soul, that cannot die. Death and Life are the great mysteries; and, this is the greatest of mysteries that Life appears as if it was derived from death and what appeared to be dead. This is the story of the Mind of man as psychical, and in this there is likeness to the death of Israel in Babylonia and the renewed life in Judaism. What this life has to face is Herod, and what he represents, the Adamic intellect, and, the Pharisaic spirit of false moralism. It is not necessary to prove that the greatest enemies of the life spiritual, of true manhood, are summed up in Stateism and Churchism; but, thanks be to God there is nourishment and providence for the spiritual life, and when the eyes are opened and the soul enlightened it is to perceive the great truth that Jesus is the Christ. This is the great truth that survives all earthly experiences

of life and development, it is that the Christ is the Beloved Son of God : and, this is what the six days and the Transfiguration mean ; the Christ in the soul is a great revelation of truth and of righteousness. The danger that follows closely on the heels of Illumination is spiritual ambition and intolerance ; and, if this is not neutralised by divine Grace, the result will be spiritual schism, self-assertion and blindness. Grace is here summed up in the thought that the follower of Christ is not to be a ruler but a servant ; not to be always aspiring to be first and greatest, but to imitate Christ in service and in self-sacrifice. This brings the student and disciple to Jericho and the necessity of the spiritual vision, to Jerusalem and rejection, to the temple and its destruction, to the supper and betrayal, to Gethsemane and the Cross, to the grave, Resurrection and the Life Eternal. This Gospel does not end here, it fore-shadows the future, and what is seen is Christ at the Right Hand of God in His glory ; and His servants carrying from East to West the sacred and imperishable message of eternal salvation.

The Third Gospel may be compared with the third series of books from Jonah to Malachi, and, it is this Gospel that is the fitting spiritual commentary upon that series. The conception is that the Gospel Message is not new, it is as old as history, and yet it is always new, and true, to those who are enquiring into its records, and earnestly desire to know the "solid truth" about the message of Salvation meant for all men. In this Gospel the key-word is Patience : because the student has a great subject to study, he must be careful not to limit it to the experiences of Faith ; and, whilst cherishing Hope to avoid the possible limitations of the world psychical. The risk of Faith is limitation to environment ; the danger of Hope is subjective idealism, tending to mysticism ; but what Patience should aim at teaching is the harmony of these, and their unity, in a truly philosophic world of thought, that should be the product of the intellectual power and the moral life of man. All this is involved in the introduction to Theophilus, in other words to every man who is a lover of God, truth and wisdom. In the empiric world of mankind, this thought has to be recognised that what Herod stands for is the Adam man, the Edomite. In the phylogenetic study of the past this is a fundamental truth ; he represents the earth

and the earthly from WHENCE the Heavens and the heavenly appear to arise. WHEN the student enters the arena of thought here what he is inclined to feel is that he has gone back to the days of childhood in his own experience, and in the experience of mankind. He is suddenly introduced to good men and women, to forms of ancient worship, and to angels, to visions and signs, to revelations and miracles, to precious promises and their fulfilment, to songs of praise and words of thanksgiving, to mighty rulers and watchful shepherds caring for their flocks by night, to angels and their song of Glory to God and Peace on Earth, and to a little new-born Baby, so poor that its birth-place is a stable. This is the phylogenetic story of the Incarnation of the Son of God, the Christ ; the womb is time, and, in the fulness of time, the Child was born. If the student cares to read within the lines here, he will discover three forms of baptism ; that of imperialism as by blood ; that of the prophets by water unto repentance, and that of the Spirit and Fire, which is the only true and abiding baptism. The Child became a Man ; as a Man He was baptized by John into the human family ; but, it is specially noticed that this Man's descent is traced back beyond Adam, for He is the Son of God. This Incarnate Man is a true moral responsible man, and this is the meaning of the temptation in the Desert. He fell not, as did Adam and Israel, because there was that in Him which was greater than manhood ; He was the Son of God in Grace, as the Saviour to save ; and, He was endowed with the Life of Sacrifice. It is no use speculating about the two natures of Christ ; what Science says is this : study the Divine Order of Development and accept the facts. When He came unto His Own they rejected Him, and yet they were compelled to confess that His doctrine was good, and with His Word there was power. Why He came is plain it was to cast out unclean devils and heal the sick, to preach the Kingdom, to call disciples, to cleanse lepers, to give power to the palsied, to overthrow Judaism in its perverted condition, and to set up the Kingdom of Heaven on the earth through apostles. What He taught men was that His Kingdom is one of Blessing, joy, love and self-sacrifice ; that He is Lord and Christ, and upon no other Rock of Truth can men build and be safe. How His Kingdom comes, and is advanced, is by kindness and not by contention ; by careful study of Nature ; by truth, as

an angel casting out the devil of error ; and, when on His way to raise the dead, by curing diseases that are hidden, and by healing, giving comfort and peace. But, some men will ask, Who is this Man ; and why should He set up this strange mystical Kingdom in the earth so different from all other kingdoms known to men ? He is the King, by Divine Grace, and this is why earthly kings are unable to understand His Kingdom or His methods of administration. To know Him it is necessary to ascend the hill of God with Him, and it is there in the midst of the darkness that His glory is seen : WHEREUNTO all these truths tend is to the vision of self-examination, evangelisation, blessing, service, prayer, opposition, sin against light and truth, warning, parabolic teaching, and at last decision to kill the King and thus destroy His Kingdom. Evil men in their blindness, their insane opposition to truth and righteousness, bring about judicial murder ; the end appears to be the success of evil and the death of the King of Goodness and Grace, but the real result is Divine Judgment upon evil doers. The WHITHER, the End, has all been fore-known ; the serpent of evil has willed to get power, wealth, honour, earthly glory, and the fruit is judgment and death. God has meant Love, Grace, Regeneration, Salvation, Redemption and Restoration for mankind ; the way has been very complex, but the end is Resurrection, Eternal Life, and the manifestation of the Truth that God is Love, as Grace ; and that this truth is fully revealed in the Self-Sacrifice of God, in His Beloved Son the Lord Jesus Christ.

The fourth Gospel, that of John, cannot be compared with any series of books in the Old Testament ; but there is a likeness between it and the Book of Deuteronomy ; the forms differ, but the spirit is similar. It is not a story like the other Gospels, that reveal, or analyse, the Life of the Lord Jesus Christ ; rather it is a synthesis of the three Gospels, and in this way a consummation of Revelation. It is said to be the mystical Gospel ; and those who study it ought to be infused with the spirit of Love, as Divine Grace and Sacrifice. Here Heaven in its generations can be seen, as coming down from above ; the Christ brings Heaven with Him ; the Kingdom of Heaven is set up in the earth ; and the King returning to Heaven takes Manhood with Him ; and in this way He is restored to Heaven. The method of study, by questions, as followed with the third Gospel, is

helpful, it concentrates the thoughts upon the way of development ; it may be like unto Spectrum analysis, and the solar spectrum, and like re-refraction of the spectrum back into light again ; it is a simple way of study, and, it tends to limit the thoughts, in what is known, in definite directions. The method may be said to be philosophic, because what is aimed at is development, harmony and unity. Comparing the Gospels with the four books of Moses ; Matthew is the Gospel that reveals the Prophet and Lawgiver, greater than Moses to a world-wide spiritual nation that is being redeemed from the powers of evil. The Gospel of Mark reveals a High Priest greater than Aaron, the true Intercessor with God, the Priest and the Sacrifice that takes away sin. The Gospel of Luke is the story of the spiritual Desert where the people of God wander having rejected their Shepherd and Ruler. The Gospel of John is like Deuteronomy, it is where the spiritual man sums up all experiences, ideals and misconceptions, and reveals the Grace, Mercy, Truth and Love of God in a great synthesis.

Looking at the Gospel of John from this standpoint, and asking the question WHENCE. It reveals these truths ; that Jesus Christ existed from the beginning as the Word, the Logos. He is God as Cause and Creator. He is Light, and as such transcends and is greater than darkness ; and, as Life, He is the Life Eternal that conquers death. All who came before Him in time were witnesses to the light of truth and the life spiritual, to Grace and Truth in the earth. He was not the One God, as indefinable by the Intellect, because no man can in this sense see God ; but in Him God was revealed in Truth, Righteousness, Grace, Sacrifice and Divine Love. WHEN He came thus to reveal God, the conception is that the marriage union of Heaven and Earth was in operation, and He supplied the Wine for the marriage feast. He came to restore and purify the desecrated Temple of God. He came for regeneration, incarnation, and the new spiritual life ; to teach men that the new birth is imperative, and to emphasise the thought that God so loved the world of mankind, that He gave up His Beloved Son, even to death, so that any one who would believe in, and trust Him, might possess eternal life. The reason WHY He came, is taught in the story of the woman of Samaria. The condition of the world was that of division, schism, hatred, suspicion and enmity. The world was full of spiritual

disease and He came to give to them the Water of Life, even His Holy Spirit, and what the Holy Spirit means here is knowledge of Divine Order, obedience to the Divine Will as Law, and likeness to Christ in Grace and Love. WHAT men required, to nourish this Life from Heaven, was the Bread of Life, even the Lord Jesus Christ, in Spirit and in Truth; not Manna (What is it?), but the Living Bread that satisfies the soul, and changes the sinner into a saint in the image of Christ the Saviour. How can Christ thus change bread that is natural into Bread that is spiritual; or the water of earth into Living Spirit water? Around these thoughts, carnal and spiritual, men have raised much strife and contention, in the days of Moses, in the days of Jesus Christ, and even in these days, when Christians ought to know that words cause strife, and even murder, and, that it is the Spirit only that gives peace and blessing. Intellectualism is good in its place, that of service; but, it must be admitted that when the Intellect is the cause of strife, ill-will and uncharitableness, then it ministers to bondage and darkness and not to light, life and freedom. Intellectualism in every sphere of thought may degenerate into spiritual blindness; it does so, in a natural way, by egoism, want of a sanctified imagination, inability to read what is involved in the past, or to see all that is in the actual present. The meaning here is that the rationalist does not consider Who the Revealer is; he is an arguer not a scholar, and thus the failure to see that Jesus Christ pre-existed before Abraham, and even before men had begun to think about sin and its consequences, Karma and re-incarnations. This is the weakness of intellectualism, it doats on problems and fails to understand persons. It must be a rude awakening for a rationalist to discover that he is little better than a sheep; and, that the One, it may be, he was contradicting, is the Chief Shepherd of all God's flocks; who knows all about the past and its problems; the present and its necessities; and the future as it is involved in death, resurrection, and the Life Eternal. Man has been defined as one who can look backward and forward; he can see the past, and he tries to force the future. When the humble student asks his Teacher, WHEREUNTO past and present tend? He will not be greatly astonished to be told that the light shines upon Egypt, bondage, the Passover and the redemption of Israel, because, by analogy it is reasonable

to think that when all that the signs mean have been fulfilled, then the spiritual facts that explain the signs will be of supreme importance. The Egyptian Passover is linked with the greater Passover by which there is Deliverance from evil powers; and the separation and consecration of the Paschal Lamb only makes more plain to the student, the supreme importance of the separation, the consecration and the death of the Lamb of God that takes away the sins of the world. It is not for the Shepherd to wrangle with the sheep about its notions of what the Shepherd ought to be, or do; the Shepherd knows what the wolf, the enemy, means to do; and, it is of far greater importance for the Shepherd to save His sheep at the risk of His Own Life than to listen to theories about shepherding. When the student asks the Teacher, the Son of God, the King Immortal, WHETHER this Gospel will take him in thought, word and deed? What the Teacher says amounts to this: I Am Resurrection and Life; there is a Home being prepared for you; do not shrink back at the Jordan of the shadow of death; the Land promised is there to be possessed; do not forget that I am the Way; the Truth about the Way; and the Life that sustains the Way. Do not be over-anxious in the Way, if you are bound and carried where you do not wish to go; and, do not be troubled if you have to stay till I come again. It is not well to flounder about in dark places where there is no light. Good children do well to live by Faith, to cherish Hope, to keep company with the angel Patience every day, and, never to forget that Love Divine has given them two attendants, Goodness and Mercy, to watch over them all their days of earthly pilgrimage and to bring them safely home at last.

In thus glancing over the four Gospels what has been suggested is that in the Incarnation and coming of the Lord Jesus Christ, there is to be found the consummation of all the past. He fulfils all generations in Genesis and all promises made to Abraham; and, in this way the thought arises that as Abraham embodied all the past from Adam and is a psychical revelation of the future, so the Lord Jesus Christ is the spiritual fulfilment of all that was in Abraham, in later generations, Ishmael to Jacob, and of all the history of mankind. This is a very great synthesis of the history contained in the Bible, and spiritual students are likely to find great treasures of Wisdom in following up

this line of thought. Dividing the periods of history ; Abraham sums up all that is in man by Faith. Joseph sums up the family and the tribes in Egypt. Samuel sums up the nation and Commonwealth of Israel. The Lord Jesus Christ is the summation of mankind, and thus He is the Saviour of the world. Here there is analogy with the days of Creation. The first day reveals God, the Father of all ; the second day the Beloved Son as Heaven ; the third day the Holy Spirit as the Divine Power, the Power that knows, the Power that relates ; and, on the fourth day, work of the Spirit is made manifest, in Sun, Moon and Stars, the universe in light. The study of these repeated revelations of what is involved in the number four is full of interest, and, in various ways they have been noticed in connection with development, the nature of man, and the purpose of redemption.

It may prove interesting for students to consider the symbolism involved in the number forty, as applied to days and to years. As related to days this is referred to in the Gospels, as in the forty days of temptation ; and, the forty days after the Resurrection ; the one at the beginning of the ministry, and the other at the end. What may be suggested here is that four is the number for development, and forty for completion. What the first forty days means is that the perfect Man is being tested as to His Manhood ; and the second forty proves that His work as Son of God is perfect. Refer to Noah and the flood, and the first forty days referred to is when the Flood is at its height ; the second, forty is when the flood has abated and the Dove is sent forth out of the Ark. With Moses the first forty days is when the two perfect tables of the law are given to him by God ; the second is when the tables provided by Moses were written upon and brought down from the Mount to the people of Israel. Again there is the story of Elijah and the forty days on the way to Horeb, and this unique man among men was translated from earth to heaven without seeing death. What is noticeable about the forty years is that they appear to suggest periods of time ; thus, Moses lived, as an Egyptian, forty years ; in Midian, as a Shepherd, forty years ; and, for forty years he was the Leader of Israel. Saul reigned forty years, the type of an earthly despot. David reigned forty years the type of a higher sovereignty in conflict with evil powers ; and Solomon

reigned forty years in days of peace. These are matters worthy of study if they tend to throw light upon the law of development ; the processes and purposes of God in history.

What may be suggested about the forty days after the Resurrection is, that this is the time of pause between two great ages ; it is where men are expected to think upon, and consider, what the Kingdom of God means ; in what way it has developed in the past ; and, what the revelation of God to men is going to be in the future. It is the birth of a new age ; another Child of God : and, of a new form of baptism, because, the baptism of the future is not by water like that of John, but of Christ, by His Holy Spirit. It has to be noticed that the Lord Jesus Christ received a double baptism : that of water by John, and immediately after by the Holy Spirit in the form of a Dove. He was baptised into mankind by water and thus became involved in the nature and realm of Man ; but, as baptised by the Holy Spirit, He was baptised into all that is involved in the life of Grace and Sacrifice. It may be well to notice here that the baptism of the Spirit means the psychical baptism which is that of power to know, and, as suggested, psychical knowledge is far-reaching, it appears to extend to all the forms of knowledge attainable by man. If this is correct, then all scientific, philosophic and theologic knowledge must be included ; it is that of the spirit of man responding to the Spirit of God, and thus includes all knowledge, as order, and as definable by law.

Here the order of study, as applied to Acts, and the Epistles in the New Testament, may be expressed in a new form ; under that of baptisms, and of such baptisms as are indicated in the Gospels. 1. There is the baptism of water, that of John, which is that of Faith and the entrance into a new life. 2. There is the baptism of the Holy Spirit, as that of fire, to cleanse the Spirit and Mind of man, and this is the baptism of Hope and of the in-dwelling Christ. 3. There is that baptism of which Christ speaks, that He is going to undergo and, what He says about it is, " How am I straitened until it is accomplished." This is the baptism that the disciples thought, and said, they could endure, little knowing all that was involved in it, and where they miserably failed by deserting their Lord and denying Him. This baptism is that of conflict with the powers of evil, it is that of Patience and confidence in the evil day ; it is when the valiant soldier

of the Cross can do no more, his back is at the wall, and he can only stand. 4. There is a baptism unto death, and into the life eternal. What this means is that the brave knight seems to be overcome; the enemy can do no more; then the Spirit of the fallen man looks down, and there he sees Love, caring for his cast-off body, and those who loved him are embalming his body to lay it in the grave to wait for the resurrection morning and the new age. This is another form of development; it is true to the facts of Experience; there is scientific order visible; there is harmony and unity in the line of thought; and, religion, as Love, can only say that such a result is what all devout God-fearing men in all ages, and in all nations, have expected, although they may not have been able to express their thoughts under such forms.

The thought expressed in the baptism of the Spirit at Pentecost is, that the Spirit of Christ descended from Heaven upon His disciples, and through them upon the world. The Christ, in gracious power to Save, was mediated upon men through the Holy Spirit; men became conscious of the fact; a power like Divine Fire had come upon them, and all who repented, turned to Christ and accepted Him as Lord and Saviour, they were endowed with the Spirit-Life of Christ, with all that was involved in the four forms of baptism. What this means is not only that individual Christians became like Christ; it is that the Mind of Christ became the spiritual Mind of mankind; not all at once, but by the way of development, as in every other realm of truth, as subject to the working of the Divine Spirit. The Christ of Grace came to earth to find His Bride, His Church, His Mind, His Body; and, it is in the Church of the Spirit that His Bride lives, receives the fourfold baptism, and will, in due time, be glorified at the Marriage Feast. All these forms of baptism are found germinally in the Acts, but primarily it is the baptism of water unto repentance that is revealed. In the Epistle to the Romans, the great study is the baptism, as by Fire to purify the Roman world; and, at the same time, it is the descent of the Dove of Peace upon a world that was ever at war. The Epistle I. Corinthians is that of the gifts of the Holy Spirit; it is as the armour of God; the good soldiers' book to study in the day of conflict; the trumpet sounds out this challenge, "If any man love not the Lord Jesus Christ let him be Anathema, Maranatha."

The Epistle II. Corinthians strikes a different key-note; the baptism is that of comfort and consolation; it looks upon the earthly tabernacle as dissolved; and, thinks upon the building of God that is eternal in the heavens. The vision of the future is perfection, unity, peace and love, and it ends with the benediction of Grace in Christ, Love in God, and the Communion of the Holy Spirit.

The second series of Epistles, Galatians to Colossians, are in their spirit and form psychical. What the Galatians required was more than Judaism could give. Baptism into Mosaism and Judaism is not to be despised in its own time and place; but, for the children of God by faith in Jesus Christ, the reality is not law, traditions and dead forms, but the living Christ, in whose Name they had been baptised. Not circumcision, or even baptism with water, but the fourfold baptism of water, fire, conflict and death. These are the fourfold marks of the Cross; and those who are thus branded are the followers of Christ in time and eternity. What the Epistle to the Ephesians teaches is, that the baptism of the Spirit is psychical union with Christ in the bond of peace; it is all summed up in One Body and one Spirit, one Hope, one Lord, one Faith, one Baptism, "One God and Father, of all who is above all and through all and in you all." Spiritual unity is a great mystery; but, there is no doubt about the fact that, in the creature world, one is the imperfect; and, only when two are joined together in the one Spirit can the unity be perfect. The Epistle to the Philippians, considered in the light of the baptism of conflict, suffering and persecution, where Patience is required, finds the writer of it in prison; but, he is full of courage, and of hope; life and death are terms of relation; both are good, if only by them Christ is glorified, and his noble companions and friends encouraged to love, live and suffer for Christ in the great campaign against the powers of evil. This baptism has been the means of blessing, because, as can be seen from the letter, the apostle has the spirit of a conqueror, and so he repeats the joyful cry, "rejoice, and again rejoice"; the battle may be strenuous, but what room there is for thankfulness, when God supplies every want, and is giving to him to meet all his needs, the wealth in glory that is in Christ Jesus. The Epistle to the Colossians touches the high water mark of the baptism of Love that looks beyond the river of death; what the writer

sees is the open secret of God as the Father of Christ ; and the great truth that in Him all the treasures of wisdom and knowledge are hidden. Here theosophy, traditions, elementary truths are all swallowed up in Christ, because He is the entire fullness of God ; the Head over all in one Body ; and yet those who are chosen, consecrated, and like Christ, are living persons, who have inspired Christ, and His wealth of wisdom ; they are like Him in compassion, kindness, humility, gentleness, patience and love.

The third series of Epistles, Thessalonians to Philemon, are baptised with the spirit of man, and of earth, in this sense, that the letters do not deal with Divine Ideals, but with the visible Church on earth and in what way it is to be preserved, assisted, governed and receive blessing. Those who receive the baptism with water have faith in God. They are waiting for the coming of the Son from Heaven ; being baptised with the Spirit they are taught about all that the Christian life means, and they are encouraged to look away beyond the temporal life, to the life that transcends what is earthly. But, with this faith and hope there is the warning not to indulge in speculations about the second Advent and such subjects because the time is not that of victory and peace, but of strife ; of the manifestation of the Lawless One, and of the great struggle between good and evil, God and the devil. In the Epistles to Timothy the form of baptism is that of the Spirit of Truth as opposed to the spirit of error with special instructions for the guidance of the individual life, so that it may conform to the thoughts of the Spirit of God. The appeal is personal from person to person, with special reference to the holy Scriptures as the means whereby wisdom unto salvation is to be obtained in Jesus Christ. The Epistle to Titus strikes a higher key-note ; it is personal as related to the bishop, elder, or minister who is in charge of a congregation, or is an overseer over many congregations ; and, it can easily be seen that such a man requires not only the baptism of the Spirit for wisdom and understanding ; but also the baptism of great discretion, humility, patience, gentleness, faithfulness and zeal. Such a man requires to avoid foolish questions, traditions, striving about law and order, because, after all, what the flock of Christ requires from the Shepherd is not intellectual enlightenment, so much as nourishing food, the Bread and the Water of Life, so that the people may learn how to live the good life, as followers of Christ,

and to be fruitful in what is good. The Epistle to Philemon is unique in its form, what the reader feels is that as if by accident, in his travels in the desert, he had entered an oasis of verdure and beauty ; that he has left the great world and entered a home where Christ dwells. The place is a little bit of heaven, and all who live in the house are the children of God in love. Everything is done for "love's sake" ; and, the Grace of the Lord Jesus Christ is the one Spirit that pervades the household. Love at home is just Heaven in the home ; truly this is the baptism the whole earth requires to be baptised with ; and, all those who love the Lord Jesus Christ can pray that this baptism will soon be given to all men, families, nations and to the whole earth.

What the fourth series of Epistles, Hebrews to John, teach is that Heaven and Love have come down to earth ; and, it is because men are deaf to heavenly movements that they fail to hear and understand what may be heard with intense pleasure, if the ears were unstopped that block the way of the forces that are heavenly. What this means, as explained in the Epistle to the Hebrews, is that the mother is very sweet, kind and gentle ; the poor helpless new-born infant when it enters earth requires the baptism with water, and by this baptism the ears are unstopped, and by the way of Faith, Heaven, and Earth are brought into correlations. This is the theme of the Epistle ; it is what the child sees when his eyes are opened ; it is what the voices from Heaven say when he can hear the words. It is all about the Son, the Beloved, who loved and died ; it is about the High Priest of humanity and the good things He has given to those who love and follow Him ; it is a record of the results gained by Faith through past ages ; it is the incitement to continue in brotherly love ; and it is the anticipation of perfect peace, perfect goodness and love, through the Divine Shepherd of Love, who loved His flock even to death. The blessed baptism of Faith, in Love, is very wonderful ; by it men see what is invisible and the end of the vision is Mount Zion, the angels, the Church, God the Judge and Jesus the Mediator. Faith is germinal ; it contains all generations ; and, how little the baptised ones know about this Kingdom of Heaven into which they enter by the sacred way of the Bath of Baptism in Love. The Epistle of James may be conceived as continuing this

revelation of Love, under the baptism of the Holy Spirit; and it is appropriate that it should be from a Jew, a brother of the Lord. As Hebrews represents the patriarchal Church of the sons of Heber, so the letter from James is individual: it is like the narrower ideal in Israel and Judah. What the Epistle teaches is that Faith must be exercised with Hope; that faith ought not to be disturbed by passing appearances: that religion is not Judaism, but freedom in Christ, and the life of kindness, purity and love. There are processes in life that require to be studied; there is a Divine purpose in all changes; and, in the midst of all these, it is important to cherish the spirit of Hope, of prayer, and of submission to the Will of God. In the baptism of the Spirit all these truths are summed up because this is the great work of the Holy Spirit to transform the child of earth into a child of God. The Epistles of Peter extend far beyond the personal and the ideal, they are general to many peoples and many lands. The baptisms of Water and Faith, Spirit and Hope, are recognised, and, here the baptism of Patience and of Possession, is kept in view, for the Inheritance in Christ has been revealed and what Christians require is to enter into, and take possession of, their birthright. What is involved in the letters is that the inheritance is safe: but, it is kept in reserve for those who are kept by God. Possession is to be gained, not easily, but by the strenuous life, by pilgrimage, fighting and conquering enemies; in fact all who will be counted worthy require not only to be baptised with the Spirit of Patience, they will have to be brave, faithful, studious, obedient, and realise in themselves subjectively, all that the Kingdom is objectively. It is a question not merely of doing and suffering, but also of growing in grace, and in knowledge of the Saviour, the Lord Jesus Christ; and to Him alone is all the glory and the praise to be given, for all that is received, and acquired, in the way to the possession of the inheritance of the saints in light. The Epistles of John speak of another form of baptism; it is that of Love in the Heaven of Love. It is Love that is the beginning of all things and thoughts; it is Love that is revealed in Life; it is Love that walks in the Light; and it is Love that cleanses from all sin. The Way to Heaven is by following the Law of Love; and, when the children find their way home to the Father, they will understand that "God is Love." It

is Love that is the mystery at the root of all Being and becoming; this is the great truth, not our love to God, but His Love for His children as manifested in His Beloved Son, who loved us and died for us. To be baptised in Love is the very crown of Grace; it begets love, and love becomes heaven on earth. When men love one another then God is indwelling in them, and it is in this way that His Love is made perfect in us. These are great truths, to be attained by knowledge, after the baptism of Love; it is expressed by the wonderful thoughts that we are dwelling in God, and God is dwelling in us, because we are endowed with His Spirit of Love. As a revelation of God, of the Son of God, by the baptism of the Spirit of Christ and of God, this is whither the Spirit of God leads men, and says to them, this is your home, your true and eternal home; live in Love and you will live in God, and where God and Love dwell that is Heaven.

The result of this all too brief enquiry into Nature, Man and the sacred Scriptures, indicates clearly that Science, Philosophy and Religion, if they follow Divine Order, and what is conceivable as Law, there is no want of harmony and unity; only, these are not to be expected in the details of analyses; it is by syntheses that harmony is found. It is not by the details of evolution from Force or Power, that Heaven is reached; but, by beginning with Heaven and gracious Love, with the Cause, Processes, Purposes and End of things and thoughts in Love. It is quite true that Nature and Man are unable to attain to this realm of thought; if men will shut God and Love out of their systems of thought, then it is not reasonable to expect that in their studies they will find God, Heaven and Love. All this has to be realised when the subject to be studied is so very complex as Incarnation and Re-incarnation; and whether God is to be considered as unlovable and unjust, or, as just, good, true, gracious, and Divine as Love.

It is not necessary to enter into details, bearing upon the relations of the Spiritual Church of Christ with the world during the Christian age, suggestions as to a profitable line of thought will be made, keeping in view the law of phylogeny which is ever found to be recurrent in every new age of development. What this means here is that the Church of Christ, as spiritual, is the consummation of all the past, and, the source of promised Blessing for the future

as the means of blessing for mankind ; but, during the processes of spiritual development, the Church has to meet, and be attacked by, all those enemies that have existed in the past. For example, the earliest enemies of Divine Grace may be summed up in sorcerers, magicians, astrologers, soothsayers, and kindred classes of thinkers and workers of ways that are not good. They were very powerful in the early ages that are pre-historic ; they prospered in the days of Greece and Rome ; it is well known that they exist now in Africa, and, it is more than suspected that they are to be found plying their strange forms of business in some of the cities of Europe, said to be Christian. Along with, and united to, such systems, the false conceptions of men were expressed in gods, idols and imaginative myths that were beautiful, wise and wonderful to study ; and, men know that these covered the whole earth, and men worshipped and served idols that were said to represent the powers of Nature or of man. What the Greeks discovered was that men made gods after their own likeness, their own ideals, their own thoughts, good and evil desires and passions, their conceptions of the operations of Nature ; they worshipped what could not see, hear, move, or possess personality or morality. All such men were of the earth and earthly, and all that can be said about them is that they failed to hear the Voice of God ; they would not accept the baptism of water, that means repentance unto the life of Faith ; and thus, loving evil, they walked in the darkness ; and, it is well known that such men opposed the Gospel of Divine Grace and Love, and would have destroyed it during the apostolic age when the light of Grace was illuminating the world.

The second, the psychical stage of opposition, may be summed up under the forms of Gnosticism and Manichaeism, well known heresies that troubled the Church in its early days. These are old forms of perverted religions with new names ; to use a Hindu term, they are as the re-incarnations of Brahminism and Parseism. What these represent in history is Spirit and Mind, and both forms of religion are worthy of careful study, because they contain revelations that are far-reaching in their influences. Spirit, as suggested, is the power that knows ; the spirit that underlies Brahmanism and Gnosticism is aspiration to know ; and, if the systems of thought are studied, the end of all study

is seen to be salvation by knowledge. That the Brahmins did, in a wonderful way, receive the gift of the Spirit to know, cannot be questioned, because it is being made plain in these days, that much the West has gained by Science, by analysis and synthesis, the Brahmins attained by perception, spirit-instinct and intuition. The Spirit of man is the power that knows ; and, all elementary forms of knowledge are gained by sensation and the special sense organs of the body. What the spirit perceives and knows is transient in form ; elementary knowledge is like the pictures in a picture show, they come, they stay for a moment and they pass away. This is the thought that underlies Brahminism, there is nothing permanent, there is no personal God ; God is all, and God is in all, but not as conscious, or as an Intelligent Creator. Reduced to a complete analysis of knowledge, all that exists is illusion, what is everchanging, and the name given to this system of thought is Pantheism. Men find themselves in this strange universe of thought, and what they feel is that life is not a blessing but a curse, it brings with it pain, trouble, sorrow, and all forms of evil, therefore what the wise man tries to discover and know is how to escape from this world of illusion ; to stop living and to return to the unconscious fountain of all being. This is where the doctrine of metempsychosis, or transmigration arises ; if the creature becomes degraded it has an evil Karma, and in the next life there will be degradation ; if the life is good, and knowledge is gained, then the next birth or re-incarnation will be a higher condition of existence until Buddha, or godship, is attained, and the end will be Nirvana, the perfect life, as unconscious, as swallowed up in the God that is all in all. The doctrine of re-incarnation fascinates a certain class of thinkers, because it contains the strange hope that by this means all the troubles of life will be ended ; and, possibly, this thought may be cherished by many, that Nirvana is like the snuffing out of a candle and the end is darkness ; if there is light and knowledge in the perfect state in God, then those who know will have attained salvation by knowledge.

Parseism and Manichaeism require to be studied as the revelations of Mind. What the Mind of a man is, as related to his Spirit, that Parseism is as related to Brahminism. The Spirit dwells in the realm of illusion, the ever-changing ; the Mind is conceptive, it compares per-

ceptions; it is a storehouse of sensations and ideas; it becomes an organised body of thought; and, in this way it rejects the theory of illusions, of want of personality, of transmigration and Pantheism. It has been suggested that the Brahmins and the Parsees belong to the same race; that they once lived in the same country, but a great schism of thought took place; there was separation, the Brahmin fathers went to India; and the Parsees remained in their homeland. This conception is confirmed by the fact that the gods of the Brahmins are the demons of the Parsees; and God, and the Spirits of the Parsees, are the demons of the Brahmins. The religion of the Parsees is said to be that of dualism; there is God and Satan; good and bad angels; good and evil, light and darkness, truth and error. Similar conceptions are found in Manichaeism, and as matter of fact, the historic descent of dualism can be traced to the Parsees of the present day resident in Bombay. Zoroaster is the prophet of Iran, or Persia; Mani is the prophet of the religion that came into conflict with the Christian religion; the latter considered himself to be an incarnation of the Spirit of God; and it is not difficult to see in what way this conception had the appearance of a great truth. The thought that the Mind of man is an incarnation of his Spirit, has the semblance of truth; this analogy can be carried into the physical world by supposing that the physical organic body is the incarnation of Force. The most important thought that arises out of Parseism is that of a coming Messiah, and a Kingdom of God, that will overthrow the power of evil; and, as students know, forms of dualism, and the conception of the Messiah became involved in Judaism. It is not necessary to prove that these religions failed to overthrow, or even to any great extent to amalgamate with, the Christian Gospel: they find their place in history, and what they prove is that the psychical world, as natural, had to retire before the light of truth and grace found in the Lord Jesus Christ and His Gospel. Here the suggestion can be made that these forms of religion fail in history because they have not received the baptism of Water which means Faith in God and repentance unto life; and they have not received the baptism of the Holy Spirit and of Fire that purifies the Mind.

The third stage of opposition to the Gospel of Grace may be considered under the forms of Greek Wisdom, and

Neo-Platonism, as Intellectual; and, as Roman Stoicism and Pelagianism as representing moral manhood. As thinkers know, the Greek spirit is that of trying to attain to knowledge of truth by the study of true relations. The Greeks knew, as did the Brahmins, psychically and intuitively; but they surpassed the Brahmins by the extent of their knowledge and wisdom, in the universe of related thoughts. The Greeks knew all about the absolute and the relative, the one and the many, the ultimate and related ultimates; they discovered and reasoned about what man ought to be and how men ought to be governed, and similar subjects; but, Greece was condemned because it condemned Socrates; and, because it despised Grace and Sacrifice, the Cross and the life eternal. In like manner Stoicism and Pelagianism tried to exalt the moral man, the moral world, Adam and mankind; and, they could not see any beauty in Grace, Sacrifice, the Lord Jesus Christ, Regeneration, Salvation, Redemption and Restoration to the favour of God. In opposition to Stoicism and Pelagianism the great teacher and worker was Augustine who saw clearly that intellectualism and moralism could not conquer and subdue the Lord Jesus Christ in His Kingdom of Grace and Sacrifice. Of course, there is much value, truth and righteousness in all such limited conceptions of the Divine Purpose of God for mankind; but, the thinkers do not see or understand, that their intellectual efforts after true knowledge, and the desire to live a good moral life, is in reality the fruits of Grace, and, that apart from Grace and Sacrifice on God's side they would never have enjoyed the powers and the privileges that had fallen to their lot. The same blindness rests upon great intellectual thinkers and ethicists at the present time; it is the life blood of Grace that is their very life; and, if they had not received this life abundantly they would have inherited that realm of outer darkness which is the inheritance and birthright of Australian blacks and African negroes. By Grace men are saved, and develop toward manhood; apart from Grace they are dead toward God and lost to all that is true, good and right. Why, then, did these powers fail in their efforts against Christianity? All such men fail because they have not been baptised with John's baptism unto repentance and a spiritual life; they have not received the baptism of the Holy Spirit that purifies as by Fire; they have not been baptised into

the fellowship of the saints in Christ, that means the life of Grace and Sacrifice; and they have not received the baptism that means on one side death, and on the other eternal Love, Life and Heaven. These are the facts in the spiritual world; but all such men are walking as in the vain show of a chaotic spectrum of life; they do not know that the spiritual world is one of scientific order in every detail; that Light is Grace and by Grace there is re-refraction into Light, Life and Love.

A fourth stage of opposition to Grace, and the Kingdom of God, is to be found; and, strange to say, in studying this truth students require to be very careful, because it comes right home, and it becomes a most painful study, because there is the appearance that the student is a fault-finder; and, it is his own mother, brothers and sisters that are to be tested by Law as revealed in Grace and Sacrifice. This is a very old thought "God is a consuming fire"; the same conception may be expressed in this way, Love is like unto a crucible, and what Love tries to do is to remove impurities, make the gold of truth perfectly pure, and in that purified element to see the face of God. Change this figure from the crucible to the Church of Christ, and it is at once seen that the ideal sought after is that the Lord Jesus Christ will find in His Church, His Spouse, His Holy One, the Ideal of all that is perfect. As the Lord Jesus Christ was, is, and ever shall be, the Divine Ideal in Grace and Sacrifice; so ought His Church to be, if it is to be perfect and like Himself; without alloy, spot, blemish or fault; in fact, it has to become Himself in the same sense as the Mind has to become spirit in a spiritual life. As He was tempted in the Desert, so His Church is tempted; and, it is the difference between the Christ in Grace, and the Church in Grace, that is so remarkable. The devil tempted Him by hunger and bread; by presumption and self-exaltation; and, by the love of power and dominion. In all temptations His Faith in God was perfect, and not for a moment did He fail in His loyalty to His Father in Heaven. Apply this line of truth to the Church and observe the results. When the Church came to adult life, and the time of testing, then what took place was failure. Christians attempted to change stones of earth into living bread and they failed, because man cannot live by earthly bread, or things that are earthly; it is the Word of God that is Bread, and this the devil will not and

cannot supply. The Church became presumptuous; and even asserted that God had exalted her above all other powers, and therefore she was to be adored; but, in the words of Christ, to exalt self is to tempt God, because, it is saying that God will protect and save those who do what is wrong. The temptation of power, dominion, greatness, wealth, and supremacy over all other earthly powers was too great for the Church; and, as men know, when the Roman Empire fell then the Church claimed supremacy over the three worlds of Heaven, Earth and Hell. This is what history has to tell men about the Church, as a visible and earthly institution; as a psychical spirit and mind; and, as an intellectual and moral world of thought and action; in all these realms there has been failure; but, it must not be forgotten that within the Church during all past ages there has been a true spiritual Church, a fellowship of saints, who have been baptised with water unto repentance and Faith; with the Holy Spirit and with Fire for purification and Hope; with fellowship and devotion to Christ in Grace and Sacrifice with Patience; and, there have been many who have been baptised into the Love of God to such an extent, that they could see beyond death, the grave and the resurrection, and enjoy the blessed inheritance that is heavenly, in Heaven. As such thoughts as these may be said to be not only reasonable, but, in a measure, to be placed in scientific order, so the degraded Church, from the physical to the moral, may be conceived under forms, which, though repulsive, contain very important spiritual truths. If, for example, the question is asked what name would most fitly describe a creature that was earthly, that is, caring only for bread, raiment, shelter, and all that it could grab of things earthly, then it would not be out of place to say it was a Beast, a dragon, a demon, that was very selfish and self-seeking. It is quite plain such a creature would be of the earth and earthly; and, that it has not been baptised into the spirit of repentance and of Faith. The apostle John, when the temple of God in heaven was thrown open, saw just such a beast with seven heads, seven horns and seven diadems waiting to devour the Incarnate Child, born of a woman; but his beastly purpose failed, the Child was taken up to God and to the throne of the universe. Carry this line of thought a little further; and, conceive the thought that this is the "Man of Sin." In beastly form

what follows is the mystery of the Beast that arises out of the sea of humanity with seven heads, ten horns and ten crowns on his horns; and, to these powers the Dragon Beast gives up his power, throne and authority, and the whole world is represented as worshipping the Dragon, and those who were united with him in their self-glorification and blasphemy. Such a beast had a spirit that was evil; it was not baptised with the Holy Spirit and with Fire; yet, it may be possible that this Creature was as the perverted psychical embodiment of what is essentially good. The apostle saw another Beast rising out of the land, the earth, the intellectual and moral world, with two horns like that of a lamb, and the voice like that of the dragon, an amazing beast, making wonderful claims, even going so far as to defy the Dragon by making an idol to represent the Beast, and imparting to it the breath of life. Remove the symbols, and what this Beast represents is the moral nature of man, as Adam and sinful; but, it is an awful sham and pretender to power, authority and dominion.

To sum all this up as related to Re-incarnation, and doubt about the goodness, truth, righteousness, justice and Love of God, it may fairly be claimed for Revelation that Nature, Man and the Bible are of far higher value than Theosophy, Brahmanism, Buddhism and similar forms of Religion. What is felt about such systems of thought is their immaturity, vagueness and inconsistency. God is all; but, God is not Cause or Person, the moral Lawgiver or the Saviour. By a kind of chance man becomes man; an illusion in a world of illusions; man becomes greater than God for he attains to personality and to a Karma; and, if man wills and sets himself to be good by knowledge, then he can transcend Karma and illusion, and become a god, a Buddha; but, having attained godhood, it does not mean bliss and blessing consciously, when the candle is blown out, as in Nirvana, and the individual is lost in the All, it is assumed there is no further change, for pain, trouble, sorrow, life and death, are abolished. There may be a truth in the doctrine of re-incarnation, but, of what value is it when the successive re-incarnations cannot be remembered, or identified? Reasoning men say such a theory is not consistent with experience. Science says, it is not reasonable because it is impossible to prove the order of thought or discover the laws of becoming. Philosophy, of the

Western type, shrugs its shoulders and passes on, saying what is the use of studying what is illusion, chance, and speculation, without harmony or unity, with no personality in God or man. The Christian Religion may give it a patient hearing, but, it will be apt to conclude that such a form of religion is psychical moonshine: it is the musings of precocious children; it lives in dread of ghosts; it does not understand what education in this world means; it has no true conception of God as Cause, Lawgiver, Saviour and Father. Such a religion cannot, in the nature of things, satisfy man until it is baptised with water, and repentance toward God because of sin, and this is Faith: it must not merely know, it must believe in and know God, in Christ, as the Hope of mankind through the baptism of the Holy Spirit, the Fountain of true knowledge; it must find out that life is not an illusion, something to be got rid of, but the sacred way of Grace and Sacrifice, a true baptism of patient endurance, in company with the Lord of Grace and Sacrifice, and all His devout followers in all ages; it is not to find Nirvana and darkness, but the baptism of Love as greater than death, as Heaven and Divine Love. This is not saying that Theosophy does not recognise such conceptions of life; it is saying much more, because it is admitting that the ideals of the Buddha, as expressed in Buddhism, lays down very plainly rules of life which can be compared very favourably with the teachings, life and work of the Lord Jesus Christ. When the Christian says to the Brahmin consider the fruits of Brahminism as seen in all kinds of idolatry in India and judge truly by the results; then, the Brahmin may well reply, consider the condition of Christian nations, and if their gods are not idols, then what about their falling away from the high ideals of Jesus Christ into this worldliness, lust of power, love of wealth, ignorance, depravity and wickedness. Comparisons are said to be odious; as between Buddhists and Christians the formal disciples of such religions have no room for boasting. What the followers of both religions require is not to compare themselves with each other, but to find the perfect standard of comparison that is being revealed to them by the methods of Experience, Science, Philosophy and the Religion of Grace and Sacrifice, as Divine Love.

Incarnation, and Re-incarnation, may be conceived as the visions of faith and hope; are they in any sense realities

having their root in Being, and as becoming facts, which can be studied in scientific order? What Philosophy accepts as true, and Science cannot deny, is that beneath behind, and transcending all relations of order, there is Cause, Substance, Essence, the One; and, Religion accepts this One, as Cause of Creation, as Lawgiver for order and law; and, it is processes, purposes and ends that the creature man can study, and by this means gain knowledge. Power is Cause, and Power is in a sense involved, if not formed, in matter and energy. Power and Life, as related ultimate causes, are incarnate in man's living body. This is the order of development in each successive two Powers that unite; they are repeated incarnations, and, in this sense, the man Adam was an incarnation of God. It is said that Christ became Incarnate when He became Man; and, in His Incarnation there was the Incarnation of Grace and Sacrifice. Thus far Incarnation is in harmony with human reason, it is the word that expresses all the known facts. Is there any difficulty about Re-incarnation as related to Christ, and to man? Is Christ, as Lord, the perfect Incarnation of all that is Divine in Love; and is there truth in the thought that He becomes Re-incarnate? The thoughts here may be somewhat subtle in this sense, it brings in the incarnate Adam who sinned, died, and was separated from God; "in him all died;" and, in Christ all are regenerate, brought to life again. There is then a Re-incarnation of Christ in man; and, the re-incarnation as related to man is found in the *Vis Medicatrix* in Body, Mind, Soul and Spiritual Life." These are re-incarnations that can be reasoned about; they can be studied in scientific order; their harmonies and unities can be understood; and, Religion, as found by the way of development in the Bible, declares that these re-incarnations are facts of knowledge through experience, and that it is folly, and ignorance, to deny or doubt what is known to be matters of experience consistent with facts, and capable of being placed in Scientific order. This kind of Incarnation, and of Re-incarnation, is of the highest value because it makes known to men in what sense God is Almighty Power, the Life of all living, the Holy Spirit and the Source of all spirit and spirit knowledge, the Mind that as memory is the root of all understanding, Divine Wisdom, Righteousness, Grace and Sacrifice. The conception here, in the light of development, is that these revelations of the

Grace, glory and Love of God, is in an order of succession; there is continuence, recurrence, concurrence and perfect permanence in Love. It may be interesting to notice that in the three great realms of Power, as in Power to know; Power to relate knowledge; and, Power to Save, there is similarity in order of development. In the Brahmin world of thought it is by Vishnu avatars that there is power to overcome ignorance, darkness, and evil; but, the end kept in view is so to gain knowledge that these may be destroyed, and through knowledge, entrance into Nirvana gained, it may be to the light invisible or to the darkness inscrutable. In the Greek world of thought Power to know and relate knowledge is used, and for practical ends, for true experiences of life, for increase of knowledge, to attain mastery over Nature and Man, for wisdom, for rule over the family, the city, the State and the world. In the Christian world of thought, these are not despised, or forgotten, but the ideals are those of regeneration, incarnation, salvation, possession, illumination, purification, sanctification and expiation. It is not enough to know, to see the light and to abolish darkness; to know, understand and possess the inheritance given to Adam; the all-important knowledge for sinful men is to know that they are sinners and that Heaven, Salvation, every blessing for time and eternity, is to be obtained by the way of Grace, Sacrifice, Mercy and Love through the Lord Jesus Christ the Divine Saviour.

As suggested, it is conceivable that there is a great truth underlying the conception of Re-Incarnation; it is that the natural man requires to be born again, and apart from this Spiritual birth men cannot enter the Kingdom of Heaven. The illuminated Brahmins claim this position, they are the twice born, as compared with those who are ignorant. This claim as based upon knowledge has a shadow of truth in it; but, according to the Divine standard of thought, it is not those who exalt themselves, and are proud of their knowledge, that are really wise, and twice born. It is quite true that those who love knowledge, and attain to it, are naturally in a plane above their ignorant brethren; but, this does not mean that they have been born again to the life of faith and obedience to the Lord Jesus Christ. Tested by the Beatitudes they are in the state of natural development, and the stage is that of the psychical and Adamic man. Being proud, and not poor in spirit,

they have not entered the Kingdom of Heaven. They do not recognise God as Creator, Lawgiver and Person. They have no true conception of what sin means, and thus they have not received the baptism of water unto repentance and forgiveness, by which there is comfort and peace with God in Christ. They are not meek in heart, thus they are not disciples taught by the Holy Spirit; they do not possess even the earthly kingdom, and they think of it as Maya, the ever-changing. Their psychical vision is very wonderful; but, What avails all their knowledge of the universe, radiant with Light, if they fail to find in it Christ, the Truth of God, the Righteous? If they have not discovered that Truth, Righteousness and Mercy are Divine ideals; and, if they are in spirit unmerciful and unkind to their fellow creatures, How can they expect to find the Mercy of God in Jesus Christ, the Saviour? If not baptised by the Holy Spirit of Christ and made pure in heart, and do not believe in a Personal God, then, How is it possible for them to see His Face and reflect His image? If as the children of Adam, as ethical and moral, the Grace, Mercy, Sacrifice and Love of God are unknown conceptions, and outside the boundaries of their world of knowledge, then it is only too plain they are not spiritually enlightened, they have not been born again from above, Heaven is not consciously within them, and they are not in the Kingdom of Heaven.

In thus thinking upon Brahmins, and testing their knowledge and life by the supreme standards of Christ, as Truth, Righteousness, Grace and Love, students will see that this test has to be applied to all religious thinkers; it is not those only who name Christ as Lord that are justified in Him, but all those who revere His Name, and do His Will, they are, even though not conscious of the fact, His disciples. The doctrine of Incarnation, as revealed in the Adamic man, is a great truth; it is the recognition of God, as Father, the Father of the race of mankind, by what is stated to be natural generation. The doctrine of Re-Incarnation is Divine, when rightly understood, because this is Life in Christ, and Christ in the life; it is the Revelation of the Heaven Father in Love, Truth, Righteousness, Grace, and Sacrifice, as fully revealed in the Sacred Scriptures in the Incarnation, Life, Death and the Resurrection unto eternal Life of the ever Blessed Saviour the Lord Jesus Christ.

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